Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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"In Demonstration of the Spirit and Power"

Betty

It is more than eight years ago now, that Betty, her husband Dick, their three-year-old daughter Nelly and their one-year-old son Peter, went for a short drive. The memory is engraved on their minds. For, somewhere along the road they were hit by a drunken driver. It wasn't his first accident, nor his last one. He got away with nothing more than a relatively light fine.

It happens all the time. You read about these tragedies in the dailies almost every day. You shake your head once or twice and you go on to the next item. Unless . . . unless you are the victim.

Dick had a broken neck, but it healed well after some time, and he was able to return to his job. Nellie was relatively uninjured. But little Peter was killed instantly. And Betty was injured so badly that she has been in a wheelchair ever since, except for the numerous times that she has been in a score of hospitals. She has lost all control over her legs, and has little use of her arms and legs. These are some of the burdens with which she has to live as a result of the accident.

I will make no attempt to give you a careful discription of the heaviness of the cross Betty and Dick must bear. You will understand that life is not easy now, to say it with an understatement. Dick has to do his work, Dick has to do the housework, and Dick has to care for Betty, while Betty must watch helplessly. The members and the pastor of their church were wonderful. That eased the burden somewhat. They got a lot of help. But still, that could not take away the pain, the frustration, and that nagging question that would never go away: Why?

And slowly, another burden settled on Betty's frail shoulders. There was too much time to think, and there were too many problems, pains and difficulties on which her thoughts could focus. Bitterness began to grow in her heart. Bitterness against the man who had ruined so much, paid so little, cared nothing at all. He had killed and crippled, yet he showed no remorse, he did not care enough even to change his evil way of living. He continued to endanger the lives of others. Life seemed so unfair.

Betty prayed, and many people prayed with her and for her. But there seemed no answer. There seemed to be no Father in heaven, no God to stand by her, to comfort her, to lighten the burden. She felt utterly alone and forsaken. Bitterness grew in her heart also against God. She refused to go to church, she prayed no more. She could hardly bear the sounds of a prayer, or stand the reading from the Bible, which Dick continued to do.

During the many hours alone, when rage built up in her because of her helplessness, because of the burden she had to be to others, because of the apparent futility of her life, she gave vent to her bitterness, anger and hate. When people were around she managed to conceal most of it behind a joke, they were often bitter and sarcastic. But when she was alone, she could no longer contain it, and it poured out. What was said during those bleak hours, I will not entrust to these pages, let that remain between Betty and God. But you understand, don't you?

I have known Betty for several years. Last Spring she and her family moved into our area and joined our congregation. Dick settled on a farm. Not that it was easy to do all the work, plus the work in the house, and the care of Betty. It is hardly possible, even with the help they are getting. But at least, Dick would not have to be away so often and so long.

When Fall came, Betty had to go to the hospital again, the how maniest time that was, I don't know, we lost count long ago. Her sitting and lying in one posture had caused wounds that would not heal anymore. When she left home, she was weak. And she was determined that she would not return home. She refused to be a burden to others any longer. She wanted to escape this life that refused to offer her any hope, and relentlessly took what little hope she seemed to have left.

In the hospital she received an overwhelming number of visits and many touching tokens of love. One evening the Calvinettes stood around her bed, hand in hand, and they prayed for her there, in the hospital, one after the other. One of the classes of our Saturday Bibleschool came to the sunroom, Betty was wheeled in too, with the other patients of her room. Almost all the nurses and orderlies were there, as those little ones sang: "Are you weary, heavy laden? Tell it to Jesus alone." Then there were tears, many of them. It came like painstilling ointment on many wounds. Gradually a little light came into her heart.

While she was there, we talked, many hours. And one afternoon, while we were alone, she shared with me her awful secret, which weighed so heavily on her heart. Her anxiety, her rebellion, the anger that ate away at her soul and her body were fed by her inability to forgive. She could not forgive the man who had killed her little Peter, and who had crippled her life. And some years ago it had suddenly struck her, through a children's book she had picked up, that if you don't forgive, God will not forgive you either. She could no longer, rightly pray: "Forgive us our debts, as we have forgiven our debtors." She could no longer pray at all. That was her secret, which I now shared with her and her former pastor. I was to tell absolutely no one.

This however was impossible. This burden was too heavy to be carried by her alone. She needed the power and the help and the prayers of the saints. I talked for a long time to try to persuade her to let me tell this to the whole congregation, Sunday morning, from the pulpit. Finally in desperation, she consented. Immediately regretting it. But I was gone already.

I did tell the congregation. And in those days we were mighty in prayer. It was wonderful, to see the understanding, and the response, and the love.

I prayed at her bedside, as she cried in agony, that she wanted to forgive, but could not. The mere thought of "that guy", filled her with rage, and made her clench her feeble fists. We saw the struggle and agonized with her, for five long weeks. God tried us. And we began to wonder whether prayer did anything at all.

When I came back from a trip to the West, I found Betty at home. Her wounds had healed to a certain point, but that was all the change that had taken place. Before I had left, she had promised that she would talk everything through with Dick. He knew it all, of course, they just had not talked about it. Now I asked her about it, and she replied that Dick had said nothing, and she had not dared. Neither one of them had the courage to talk about what was wrong deep down, they were afraid to hurt each other. I promised her on the spot, that I would be back that Thursday evening with the elder she trusted most, for the annual family visiting.

That evening we went over it all again. And when everything had been said, a load seemed to have lifted. Then my fellow elder closed with a short and warm prayer: "Lord, please deliver Betty from the devil, give her grace to forgive, Amen".

When we opened our eyes, Betty, to our utter amazement was shaking uncontrollably. She had a sensation as if she would fall over. A warm, but distinctly unpleasant glow was going through her body. We did not understand. For a long time now we had prayed for her healing. But there was no sign that this was taking place. We were at a loss, and to be honest a little frightened. We had never encountered this before. We prayed again, for another hour. We urged Betty to pray too. And for the first time in several years she prayed simply: "Lord help me, help me!" Finally we left for home, asking them to tell us of any change that might take place.

The next morning, my wife and I went to see her. We found her in her wheelchair as usual. But her face was different. It showed peace and joy as it had never before. She told us the story.

When Dick had in the end put her to bed, the shaking suddenly stopped. An unspeakable peace came into her heart. She was completely relaxed. And suddenly she blurted: "Lord I forgive him." And then she slept as a child. When she woke up in the morning, it was singing in her the Dutch words of psalm 32:

"'k Bekend', o Heer, aan U oprecht
mijn zonden;
'k Verborg geen kwaad, dat in mij
werd gevonden;
Maar ik beleed, na ernstig
overleg,
Mijn boze daên; Gij naamt die
gunstig weg."

(Psalm 32:5)

Then we understood. The devil, a demon, which had prevented Betty from doing what she wanted to do, had left her. When she shook so violently, a war was going on in her body. A war that was at long last lost by the Evil One, and won by Jesus. "In all these things we are more than conquerors through Him who loved us." (Roman 8:37). And we said: "This is the Lord's doing; it is marvellous in our eyes.' (Psalm 118:23).

Now Betty is a new person. She sees her prayers answered. She has a special place in church. She knows the power of God. I still see her frequently and then she will say: "I still can't get over it." I can't either. We saw the demonstration of The Spirit and power, "and it is marvelous in our eyes."

Jack Quartel.

SETTING A RECORD

PORTABLE STAIRS carried on top of a truck were used to unload passengers from a Boeing 747 jumbo jet that arrived at Toronto International Airport, five months before the airport will be officially prepared to handle giant planes. The Alitalia aircraft, carrying 191 passengers and crew of 14, was diverted to Toronto when freezing rain prevented a landing in New York. The huge craft landed smoothly on a reinforced concrete runway recently installed for jumbos.

God can and will mend your broken heart but only if you give Him all the pieces.

— Selected.

Who killed the Priests?

We are requested to publish the following article:

Two young priests were killed in a battle. Their father, also a priest, broke his neck the same day and died. What caused this terrible tragedy? The Bible explains all three deaths as self-inflicted punishment. The two sons were severely punished for committing the sin of blasphemy, the father was punished for not restraining them. (see I Sam. 4)

Although we do not read that the priests cursed or swore, God calls their whole life "blasphemy."

No blasphemer can enter the Kingdom of God, but to those who repent, the Lord declares: "For those who honour Me I will honour." (I Sam. 2:30) Repentence means to commit our lives to Christ Who died on the cross to pay the debt of His people.

Today many deceive themselves in saying: we have not sinned, or, God does not exist. They have not the truth but make God a liar, because He is real.

He who says, "I know Him," but disobeys His commandments, is also a liar, the truth is not in him, I John 1-2. When Christ was born and brought into the temple, Simeon said: "Behold, this child is set for the fall and rising of many in Israel; and for a sign which shall be spoken against." (Luke 2:34) Almost 2000 years elapsed since these words were spoken, hence Christ's second coming is nearer than ever before. That will be His last coming to judge the living and the dead.

God knows how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished. (2 Peter 2:9)

Only those who surrender to Christ in this life can look forward with joy to that glorious day of His second coming.

Membership in the "Association for Upholding God's Name" is also an opportunity for glorifying the Name of Him Who is above all names in Heaven and on earth. The Constitution of this Association was adopted at the first membership meeting, held in Hamilton, June 23, 1970. Here follow the most important articles:

Art. 2: Basis

This Association bases its work of Christian witness upon the inspired Word of God. We accept the Bible as the basis, the 39 books of the Old Testament and the 27 books of the New Testament, which we believe to be inspired, infallible and inerrant Word of God, and the Apostolic Creed as adequate expression of Scriptural truth.

Art. 3: Objectives:

The Association shall implement its aim as follows:

(1) Direct special attention to prevalent sin of profanity by calling to repent those who abuse and profane God's Holy Name.

(2) To promote reverence to God's Holy Name in word and deed.

(3) Publish and distribute material for Christian Evangelism.

(4) Engage in other activities in conformation with its aims.

Art. 4: Membership

All persons are eligible for membership in the Association who:

(1) Agree with the basis and aims of the Association.

(2) Pay membership fee of not less than $2.50 per year.

This organization is still young, but with united efforts it can, by the Power of the Holy Spirit, become a great movement towards the coming of God's Kingdom. Tracts, bumper stickers, post-cards, match-boxes, and posters are available free of charge. Materials, such as our bumper-stickers have the following messages:

USE GOD'S NAME,
BUT NOT IN VAIN
(Revelation 15 : 3, 4)

—

WAGES OF SIN IS DEATH,
FAITH IN CHRIST IS LIFE
(Romans 6:23)

—

The bumper-stickers come in two sizes: small (3" by 11") and large (4¾" by 13½").

The members of this Association who use and distribute this material believe in the prevailing power of God's Word and Spirit, knowing that His Word will not return to Him void.

For more information or material write to the:

Association for Upholding God's Name,
Box 4205, Postal Station "D",
Hamilton, Ontario, Canada.

—

Give the winds a mighty voice:
Jesus saves! Jesus saves!
Let the nations now rejoice;
Jesus saves! Jesus saves!
Shout salvation full and free,
Highest hills and deepest caves;
This our song of victory:
Jesus saves! Jesus saves!

Church Announcements

CHR. REF. CHURCH

Declined

for Burlington, Ont., Rev. S. S. Cnossen of Alkmaar and Broek op Langendijk, Holland.

CHRIST IS KING OF HEAVEN AND EARTH

They were urged, and came; they heard and Christianly learned

Allow me to share with you that experience of this past summer and again during the past Christmas holiday. You see, the Listowel Chr. school society felt the need of doing something for as many of its children as possible. Students of grades five to ten were worked with for a two-week summer period. Classes were held from 9:00 to 3:00 in two classrooms rented from the local highschool where Mr. G. van de Zande (vice principal of the St. Catharines Chr. School) and myself taught 44 students.

We attempted to give the students some Christian ideas, views and ways of thinking about literature, science, history and Bible.

As a follow-up programme the society continued this kind of Chr. instruction for two days during the past Christmas holidays. This time Mr. H. Huyer (principal of the Trenton Chr. school) became my partner as we worked with 46 students from grade five to twelve in the basement of the Chr. Ref. Church.

Our theme had been, "Christ is King of heaven and earth, Lord of Life and death and birth, The whole world's wisdom and it's worth."

Those of us who have experienced the joys and meaning of Christ in learning and teaching urge other Chr. school societies without a school to take up the challenge of summer schools and possible follow-up work for the sake of the unmistakable and undeniable place Christ has in learning.

They were urged and came; heard and Christianly learned. Your children too when urged will come; they too will hear and Christianly learn, if . . . parents too, understand that Christ is King of heaven and earth.

Henry Schaly.

Innovative Child Behavioral Course Added To Trinity Christian College Curriculum

Mrs. Joyce Crookshank, assistant principal of the Elim Christian School for Exceptional Children, has joined the Trinity faculty on a part-time basis to teach a new course in the Trinity education department. Mrs. Crookshank has described the course as primarily "an introductory survey designed to alert prospective elementary teachers to a careful behavioral evaluation of each student." The course will therefore examine in detail the different reasons for certain behavioral problems and remedial approaches which can be employed in such situations. Mrs. Crookshank will stress methods other than mere punishment which have been found effective in helping children with social, academic, and other related deficits. "Often a child will be hastily termed 'retarded' when in reality a certain mental, emotional, physical or behavioral problem is at the root of his deficiencies. Recognition of this problem, and treatment of it, are then extremely beneficial," said Mrs. Crookshank. The course will therefore introduce the students to a form of preventive treatment. They will be taught to recognize behavioral signs that indicate a child has serious problems, and they will learn corrective steps to be taken.

Mrs. Crookshank is a graduate of Hope College in Holland, Michigan, and received her Master of Science degree in Special Education from Northern Illinois University. She resides in Palos Heights, Illinois, and is the mother of four grown children.

—□—

Trinity Christian College to Participate in College Entrance Service Project

Trinity Christian College of Palos Heights has been asked to participate in an experimental program to establish a college entrance service. The project will be nation wide in scope and will help senior high school students select colleges which meet their academic needs. It will also provide the college with information about the student, which will be useful in the admissions processes. The program is being initiated by the College Entrance Examination Board which recently recommended that "immediate steps be taken to bring symmetry into the process whereby students and institutions are provided with information that is used by students to select colleges and by colleges to select students."

Each participating school has been asked to fill out a comprehensive questionnaire on the subject, and the College Entrance Board will set up the new service on the basis of the obtained results.

The Board stated in its letter to the schools participating in the program that a long-range objective of the College Locater Service would be "to accumulate a comprehensive institutional data bank that may be shared with other organizations or agencies designated by a participating institution." The Board went on to say in the letter that "such a course, if realized, would relieve college administrators of the demands now being imposed on them by the many independent requests they receive for such data."

Mr. Stephen Bellin, Trinity Christian College Director of Admissions, spoke highly of the program as "an excellent opportunity to increase our ability to communicate with a larger body of students interested in Christian education." He added that the new College Locater Service would "place the option of a Trinity education before students who otherwise might never hear about the school."

Consumer Credit*

(IV)

When in trouble

Unfortunately too many consumers find themselves in severe financial difficulties due to overburdening payments. Whatever the reasons for the difficulties — reduction of income, illness or emergency, or simply unwise use of credit — they can lead to great mental anguish. When a consumer finds himself in this situation, it is in his own interest to try to resolve the problem without delay.

His first step is to sit down with a pencil and paper and take a good look at his whole financial picture. All debts and expenses should be listed honestly, leaving nothing out. They should be shown both as balances and monthly payments required.

The debt picture should then be related to income, and a sincere effort made to decide where economies can be achieved in expense other than credit payments. At this stage the consumer may find that some of his income not ordinarily used to pay debts can be diverted into additional debt payments. This will often require considerable determination and personal sacrifice.

Once the facts are faced and put in writing, the consumer should discuss his problem with all of his major creditors. Generally, reputable credit concerns are willing to co-operate reasonably with consumers who display a sincere desire to solve their problems and are frank about their situation.

Credit Counselling

Some communities have credit counselling agencies which will advise consumers, free of charge, on how to organize their indebtedness. In some cases, these organizations will prepare a repayment plan coupled with a family budget. If the consumer agrees to the plan and is willing to make the required amount available to the agency out of his income, they will often assume the responsibility of making payments on his behalf.

Most business firms will co-operate with these counselling organizations and make whatever adjustments in payments are required to meet the plan devised for the consumer. This produces a system of orderly payment of debts. If it is followed with sincere effort on the part of the consumer, it results eventually in full payment of his debts without the harassment that might otherwise occur.

Care should be taken, however, not to confuse community credit counselling agencies with commercial debt adjusters who engage in prorating payments for profit. Their advertisements frequently appear among the personal or financial classified ads in newspapers, but they often aggravate problems rather than solve them. Avoid using a credit counselling service that is not within the community or at least the province.

Sources of credit counselling services may be found by consulting a Better Business Bureau, your municipal or provincial government, your local legal aid or law societies, or in some cases your trade union.

Statutory Assistance

The federal Bankruptcy Act contains provisions relating to orderly payment of debts. Recent amendments to the Act provide a simplified procedure for the payment of debts. Under these provisions a debtor may apply to the clerk of the designated Court for an order directing a method of paying his debts. When the order is issued, the creditors involved may take no further proceedings against the debtor as long as the terms of the order are being met.

This part of the Bankruptcy Act come into effect only in Provinces that have so requested. At present the Provinces of Alberta, Saskatchewan, Manitoba and Prince Edward Island have done so.

In the Province of Quebec, sections 652-659 of the Code of Civil Procedure enables wage earners to obtain a similar form of relief.

* Reprint of the booklet "Consumer Credit", published by the Department of consumer and corporate affairs. Free copies can be obtained from this Department, Canadian Building, 219 Laurier Ave. West, Ottawa 4, Ont.

STUDY OUTLINES AVAILABLE:

Haggai	Rev. A. B. Roukema	$0.60
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Revelation II (Chapters 12-22)	Prof. L. Selles	2.90
We Believe I (Belgic Confession (Art. 1-17)	Rev. J. A. Vink	0.90
The Church according to the Reformed Confession	Rev. G. Visee	0.90
Liturgy of God's Covenant	Rev. G. van Rongen	1.00
Take your Stand — topical outlines —	various authors	0.90
Young People's History of the Church I	W. Meyer	2.40

Note: Discounts will be given on orders of more than 10 copies per outline.

Order from:

VONKENBERG STUDY AIDS
Box 783, London 12, Ont.

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OUR COMMON PURPOSE

As could be expected, we received very many letters in regard to the full page advertisement in our issue of January 7/14, 1971, a response to the publication of the booklet "Out of concern for the Church." We have kept all these letters since we hope that within the near future there may be a further development, which may provide an answer to all those who wrote us. At this moment we want to thank all the correspondents and we assure them that we have taken careful notice of the contents of their letters.

However, we have lifted one letter out, which was accompanied by a clipping from "NEDERLANDSE GEDACHTEN" with an article by Prof. Dr. Herman Ridderbos. The letter reads in part:

> *"I think that there is something about Kuyper's activity that allows a comparison to some of the tensions in our midst. This struck me in reading the sentence of Ridderbos:* 'De geweldige invloed, die zijn optreden had, ook de polariserende werking, die ervan uitging, is slechts ten dele te verklaren uit zijn persoon.' (*The tremendous influence of his performance, also the polarising action which was the result of it, can only eb the polarising action which was the result of it, can only be partly explained from his personality.) Ridderbos rightly relates this 'polarising working' to Kuyper's basic theological conception and his 'wereld-beschouwing'* (*world-view*).

And further:

> *"If the critics of the 'AACS-position' would focus on THAT, and show from the infallible Scripture WHERE the AACS-position IS IN ERROR, then we would contribute together to the building-up of the church. In my view the level of critique has not begun to approach the basics."*

It just so happened that about the same time we received the November 27, 1970 issue of "Kerknieuws" in which an interview with Dr. G. Puchinger is published under the title "De Onbekende Kuyper" (The Unknown Kuyper). This title indicates that in this interview things are said which were so far not common knowledge. Dr. Puchinger reveals a few things about the late Dr. Kuyper, which reveals him to us as a man with whom it was rather difficult to work. But the interview shows more. It relates the relationships which Kuyper had with several of his contemporaries, e.g. Heemskerk, Lohman, Fabius, Idenburg, and others. While reading this we became aware of the fact that by far not all these men were in agreement with Kuyper, either with his policies or with his way of thinking. However, in Kuyper's day it was apparently possible to cooperate in spite of differences.

Kuyper was a genius. There is no question about it. And we still can thank the Lord for all he has been and done. However, we should be careful not to make him — unintentionally — an idol. What Kuyper has said and done is not infallible. Next to Kuyper was, for instance, a man like Bavinck. We don't minimize Kuyper if we say that Bavinck was at least just as great a theologian and certainly a greater philosopher than Kuyper was.

Moreover, it is a well known fact that Schilder, who actually lived a generation later, was critical of Kuyper on various points. This may refer mainly to theology. Although theology is not the same as religion, yet theology has a great influence on one's world — and lifeview. We have been wondering why Kuyper's theology has had more influence than Bavinck's, even though it can hardly be argued that Bavinck's theology was less Scriptural than Kuyper's.

Both Bavinck and Kuyper have in a sense made a beginning. Kuyper's viewpoint has laid the foundation for a world- and life-view, but no doubt so has Bavinck's. Think only of Bavinck's principial defense of the christian school. He who wants to know more about Bavinck should read the books by Dr. Douma and Dr. Bremmer (both in Dutch).

Bavinck was not the forerunner of the philosophy of the law idea, but he spoke of the Philosophy of the Revelation. It seems to us that Bavinck differed with Kuyper in basis and, therefore, in outcome.

There may be another reason for the differences of opinion among us. These differences may be personified in Kuyper as the man of the "Doleantie" (1886) and in Schilder as a man of the "Afscheiding" or Secession (1834). It seems to us that these differences stem from an altogether different background and, therefore, end up in a different outlook. This was mainly the difficulty for the missionaries of the Christian Reformed Church when they met the immigrants from Holland in the late forties and early fifties. In fact this is still a difficulty in communication between the parts of that church in the U.S. and in Canada. This is not a difference in geography or nationality, it is a difference in backgrounds.

What we want to say is that we would welcome a thorough and principial discussion of the subject, whereby we will have to sacrifice our personal trivialities, in order to come to a better understanding of God's will for life. We believe that this is, or at least should be, our common purpose.

D.F.

Alert in our Father's World

Alert — A Young Calvinist Servicemen's Ministry Publication, Box 7244, Grand Rapids, Mich. 49510.

A short and clear introduction to the life in military service. What strikes me in this booklet is, that it helps a man **decide to be** a christian service-man in his Father's world.

Every little pointed chapter chrystallizes in a word from the Bible and makes the Word of God relevant to military life (and all of life).

For instance, one of the aspects of life in the Service is "to transform you from a civilian into a military man". This begins with a close haircut and a set of drab green utilities or dungarees in exchange for your civilian clothes. For the service man it means that he has to learn to conform with the whole unit.

But immediately the service man is advised that he is not a rank and serial number to everyone:

> There is Someone who does not need your dog tags. He is your Father Who calls you His child and urges you: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, which is good and acceptable and perfect" (Romans 12:2).

The booklet is written in the understanding approach of one who knows that military service makes men meet life at the grass roots. Many a soldier will have the experience to find a small pocket Bible tucked somewhere in his bag.

I hope that many may have also the surprise to find "Alert" on top of his belongings. For I am convinced that "Alert" helps make him read God's Compass more eagerly and with more understanding.

Apart from all this, parents and young people societies will greatly benefit to use this booklet for a book report or discussion!, even if it were only for the last chapter: "A Christian Man among Men"!

A Vanden Ende,
Fredericton, N.B.

LIFE ON THE MISSION FIELDS

LETTER FROM REV. SIMON WOLFERT

MISSIONARY TO BRAZIL

Dear Fellowworkers in the Lord Jesus:

It seems a long time since we wrote you. Much has happened, here and there. Moonshots, riots, shootings, killings, invasions, inventions, assassinations, kidnappings, etc. People dying everywhere! Some violently in the midst of plenty, other passively in the midst of resignedness. A sad story indeed! Rather, a sad story indeed it would be if this were all. But it is not! And it never will be! In the midst of all this turbulence, passivity, apathy and violence, in spite of it, on account of it and even by means of it something is dawning, coming about, breaking in upon us. This is my Father's world and the whole world is full of His glory. People are dying, surely. But that ought not to amaze us. The most common thing on earth is death. The amazing thing is that some are dying in the Lord. Death, hunger, violence, sin, all of it is here and incredibly real and even more painful, but there is more, much more: Someone who overcame it all.

It is great to be alive, to be alive for Him who came, overcame and is to come. His Kingdom is established for His Spirit to unfold, until He comes to consummate all that He set out to bring about. Overly optimistic? Unrealistic? Perhaps, depends upon the person, upon how much you allow the God of all ages and peoples, the God of love and justice to illumine your life, your all. For us it is just being biblically realistic. Allow me to give you some exciting arguments to substantiate what I am trying to say. They are arguments drawn from a very specific type of work in God's Kingdom in a small geographical area reflecting the experiences of just a few people in this vast world.

May 1 was a holiday. Labour day. Together with two men from the chapel we had organized a little outing for men only. We were going fishing. All in all 12 went. With bamboo-poles, some freshly cut, and victuals for the day, we easily and completely filled the V.W. bus. We had a good day. We laughed a lot, talked a lot, joked a lot, but caught next to nothing. Whatever we caught, most of it only recently born, was used for the fish stew which some of the men prepared in the late afternoon.

It was a very good day. Of the 12 men, only four including myself, knew of the Lord's presence there and then. We didn't pray aloud. We didn't read the Scriptures. I suppose you could say that our fellowship, our togetherness was a form of prayer and that the creation round about us through its multi-coloured butterflies and flowers interpreted for us the meaning of her labourpains about which Paul speaks in Rom. 8:22.

A week later I was invited to come to the house of one of these fishermen to talk about God and faith and church. I went and found all the other fishermen there together with their families and some friends. More than 40 people.

Today one of these men, together with his wife, is enrolled in a class preparing people to publicly profess Jesus Christ as their Lord and Savior. The fisherman got caught or, rather, the Spirit of the Lord caught up with him. Another member of this group has been coming to our Sunday School for the last four weeks, he and all of his five children. Last week he requested to be officially enrolled as a member of the Sundayschool. What is particularly intriguing about all this is that our chapel desperately needs men, responsible men who can give leadership. Our membership at present counts only five male adults, two of these can neither write nor read. The fishing party counted among her members a druggist, a licensed automechanic, a city employee and an army sergeant.

On Saturday evening Jean and some members of the ladies society of our chapel had organized a "canjica" feast. Canjica is a very popular, very sweet, bulky type of a drink. Its ingredients are corn, peanuts, sugar and milk. Tickets were sold beforehand to raise funds for our recently bought organ. Some 175 persons attended. A Moody Science film was shown. Scripture was read. Hymns were sung. A meditation was given. Prayers were offered. The Spirit of the Lord was experienced. Some received new direction and motivation. Above all, some of the ladies of our society overcame some of their apathy, or began to overcome. "It can be done," they said. Since that day they have come up with all kinds of plans for evangelistic campaigns.

Last Saturday was the day in which a class was begun for those who have expressed a desire to publicly declare that Jesus Christ and He only saves from death and sin. Twelve people enrolled. Five of these are members through baptism. Seven are nominally Roman Catholic. Among them are a husband and his wife, a mother of four children, a mother of three children, a young man of 19 years old. So you see "the world" is being convinced of its sin, of the availability of God's grace and of deliverance from judgment.

Many other experiences of the Lord's presence and working could be related. I could write about a 24-year-old illiterate who needs heart-surgery, about a mother of four children who abandoned her family three weeks ago and has not been heard of since, about a blind paralytic whom we visit from time to time in his little shack to hear him talk about His Lord and Savior, about a picnic for young people with some 40 attending, about children working long days in a stone quarry, about evangelistic meetings we have every Friday night out in the open, about prayer meetings in our little church every Tuesday night with grown-up men literally on their knees pleading with Almighty God.

When we first came here last December our chapel was an unattractive dilapidated, soiled, with ants and termites infested building. You should see it now. Wow! It has a ring to it. And that not only because of the organ we bought. But the walls sing, they are light and bright. The benches are no longer fallen apart. The woodwork displays new luster and brilliance because of a bit of varnish. The place lends itself for worship. Our next projects which we already began include such things as tables and benches for outside use of our Sunday school, blackboards, cupboard to serve as library and storage, volleyball court, ping-pong table, outside lighting, etc. The chapel is too small to hold all our classes on Sunday. Some of these meet outside, but there are not enough benches and tables. These will also be used for social activities. A library is desperately needed. We don't own a single book at present. Volleyball court, ping-pong tables, etc. all these things are invaluable. Tangibles such as ping-pong tables will at times serve better as an illustration of the new life in Christ than many a sermon illustration. Can you imagine what a ping-pong table in the church yard may mean to a 17-year-old who lives with 5 brothers and sisters in a 2-room shack without electricity and with holes in the walls for air and light? When we play in the Lord we worship in the Lord. Most of our people are very poor. Together they sacrifice about $25.00 per month for our chapel. I say sacrifice, because for some that is precisely what it is. Some men have donated a lot of time to help with all of the above projects. Our biggest problem is to be always short of funds, but then it took a lot longer than one day to build the city of Rome. In the Lord we press onward. We praise Him for His many blessings.

I could go on and on. There is so much that happens. The Spirit of the Lord is a steadfast and unflagging worker. Yes, the Spirit of the Lord is at work. He is using us, even us.

Pray for our chapel, the work of the Lord, for the three of us. Pray that we may ever be useful and pliable instruments in the hands of Almighty God. Pray also that the three vacancies for missionaries to Brazil may soon be filled.

We pray that God may bless you in your work, in all that you do and make you a blessing.

In His Service,

Simon, Jean and
Robin Joy Wolfert.

From the Mailbox

CONCERNED AND DISTURBED

Dear Editor,

A few months ago the P.M. of Canada, in connection with the troubles in Eastern Canada, proclaimed the old war measures act, to combat the revolutionary action there.

The Chr. Ref. people of Ontario sent a telegram to the P.M. expressing their approval of the actions taken by our Government, and I think this was appropriate.

But — and here is where I am concerned and disturbed.

Where are our Church leaders, and the voices of the Chr. Ref. people in regard to the relaxing of our abortion and divorce laws? The abortion laws, which will legalize wholesale murder of unborn babies, and divorce laws, which make a mockery of marriage. Are we as Christians not responsible to our God, to protest as individuals and as a body against these laws, enacted by our legislators, laws in direct contrast with the revealed will of our God?

Until now I have only heard the voice of the R.C. and the Lutherans protesting that these laws are in direct contrast with the law of God.

We are as a body and as individuals protesting the present labour and educational laws. What about these national sins, can we sit idly by? Is it not our duty as a Church and as individuals to protest to our legislators in any way possible, that these laws are against the revealed will of our God?

Or shall we fold our hands and just take our ease, while our country becomes more and more like Sodom and Gomorrah?

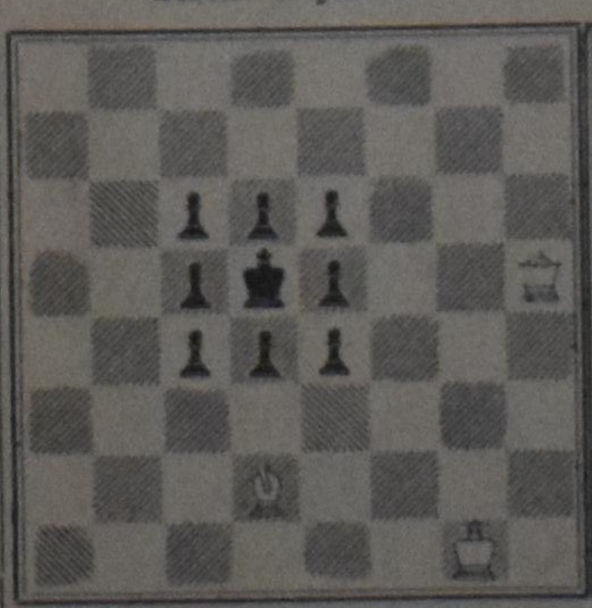
Ted Reitsma,
4214 - 111 Ave., Zone 21,
Edmonton, Alta.

Let's Play Chess

Editor: Mr. C. Hess

SECOND SERIES OF PROBLEMS IN FEBRUARY

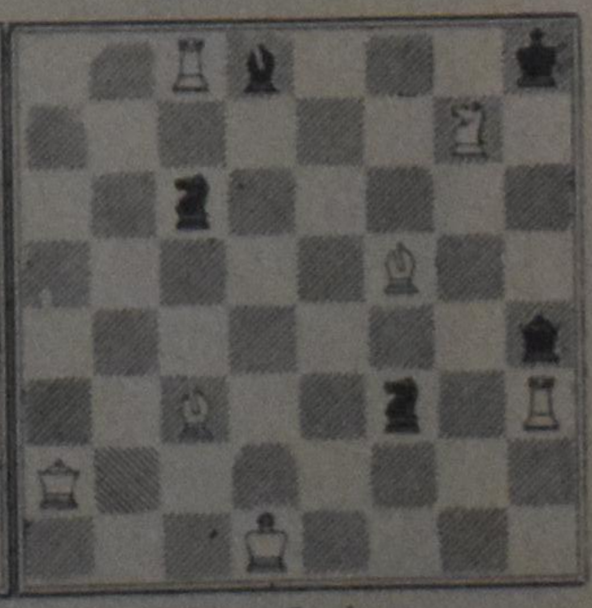
No. 434
Author: A. Keller,
Germany pre-1910
Black: 9 pieces



White: 3 pieces

White to play and mate in four moves. 3 points

No. 435
Author: J. Hartong,
Holland after 1917
Black: 5 pieces



White: 7 pieces

White to play and mate in two moves. 2 points

NOTES

1. This second series has exactly the same program as the first one. I am sure that also this one will meet with general favour.
2. The bowling business on the chess board will put our men to the test for the second time this month. Although this German version is a bit harder than No. 432, still more than 3 points could not be awarded. Give your solution your full attention, please.
3. No. 435 is an old Dutch problem with very interesting qualities. I don't expect that you will get stuck with it, but it will cost you some time.
4. The deadline for the February solutions is the 20th of March. If you are not an Ontarian you may send them to the chess editor ultimately on the 25th (postmarked).

GUIDE
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Calvin Financial Report

Since financial information concerning Calvin College and Seminary was inadvertently omitted from the 1970 Acts of Synod of the Christian Reformed denomination, a detailed report, introduced by the presidents of our college and theological school, was prepared by Vice-President for Business and Finance Henry De Wit and sent to every Christian Reformed consistory. Following are excerpts from the report:

Operating Cost of College and Seminary

For the College operations alone, tuition income provides 70% of the total operating cost. Quota income provides 23%. For the Seminary operations, quota provides 80% of the total operating cost. This latter percentage is in keeping with a long-standing denominational policy of minimal rates for Seminary students. The percentage of total institutional (College and Seminary) income derived from quota **has dropped** from 51.4% in 1955, to 36.1% in 1965, and to 27.3% for the current fiscal year.

From a study of comparable costs at other colleges we can assert that operating costs at Calvin, when computed on a per-student basis, are low compared with most other full-fledged four-year liberal arts colleges. Nevertheless, we are, in recent years, the victims of increasing costs, just as are other organizations. The greater costs must be met through increases in quota, in tuition, or in both.

As we indicated previously, it has been our practice in the last several years to get most of the additional revenue from tuition. However, this forces the tuition rate up to a point at which many Christian Reformed young people elect to go to public colleges and universities, where the cost of tuition is low and operating costs are largely met by taxation. We sincerely believe that this is unfortunate — for the student and for the denomination as a whole.

How Quotas Are Determined

The Synod annually adopts a separate quota rate for each of the seven areas established under the variable quota system. The primary factor determining the per-family quota for a given area is the number of Christian Reformed students enrolled at Calvin College from the churches in that geographical area. To the extent that the families in an area pay less under this system than they would have paid under the former one-rate system, Synod suggests such areas support the "Christian Reformed" college in that area, if such exists. For example, the Calvin quota for the families in the Dordt area will be $14.25 for 1971, compared with $29.40 if the total quota were averaged for the entire denomination. Hence, Dordt may ask the families of its area to contribute a minimum of $15.15 for its support.

The actual result of the system should be that the quota for Calvin College and Seminary assists the other colleges in broadening their church support. Consequently, the more that the churches contribute in total for Calvin, Dordt, and Trinity, the less must be raised from tuition; and the lower the tuition rates, the larger will be the number of Christian Reformed students enrolled at these colleges. We repeat — we think this is good for the future well-being of the denomination.

Knollcrest Development Nearing Completion

We are now nearing the completion of Knollcrest campus development. Only a Service Building and the Classroom-Administration-Faculty Center must be constructed before we transfer all College operations to the new campus. Hopefully, the two remaining units will be completed by the summer of 1972.

We have invested approximately $21,500,000 to date in land, utilities, roads, parking areas, twenty major buildings (the Seminary complex, twelve residence halls, two dining units, five academic buildings), and the furnishings for those buildings.

Current indebtedness on the new campus and adjacent land holdings totals $11,219,000. Of this amount, $5,425,000 is in 40-year, 3% self-amortizing bonds on the dining and residence halls, $2,250,000 in 30-year, 3% bonds on academic buildings, and $3,544,000 in short and medium term notes to banks and individuals. The net equity in the Knollcrest campus has now passed the $10,000,000. There is no indebtedness on the Franklin Campus properties.

The overall campus plan and the individual buildings have received commendations from many sources — for function, for design, and for economy of construction and operation.

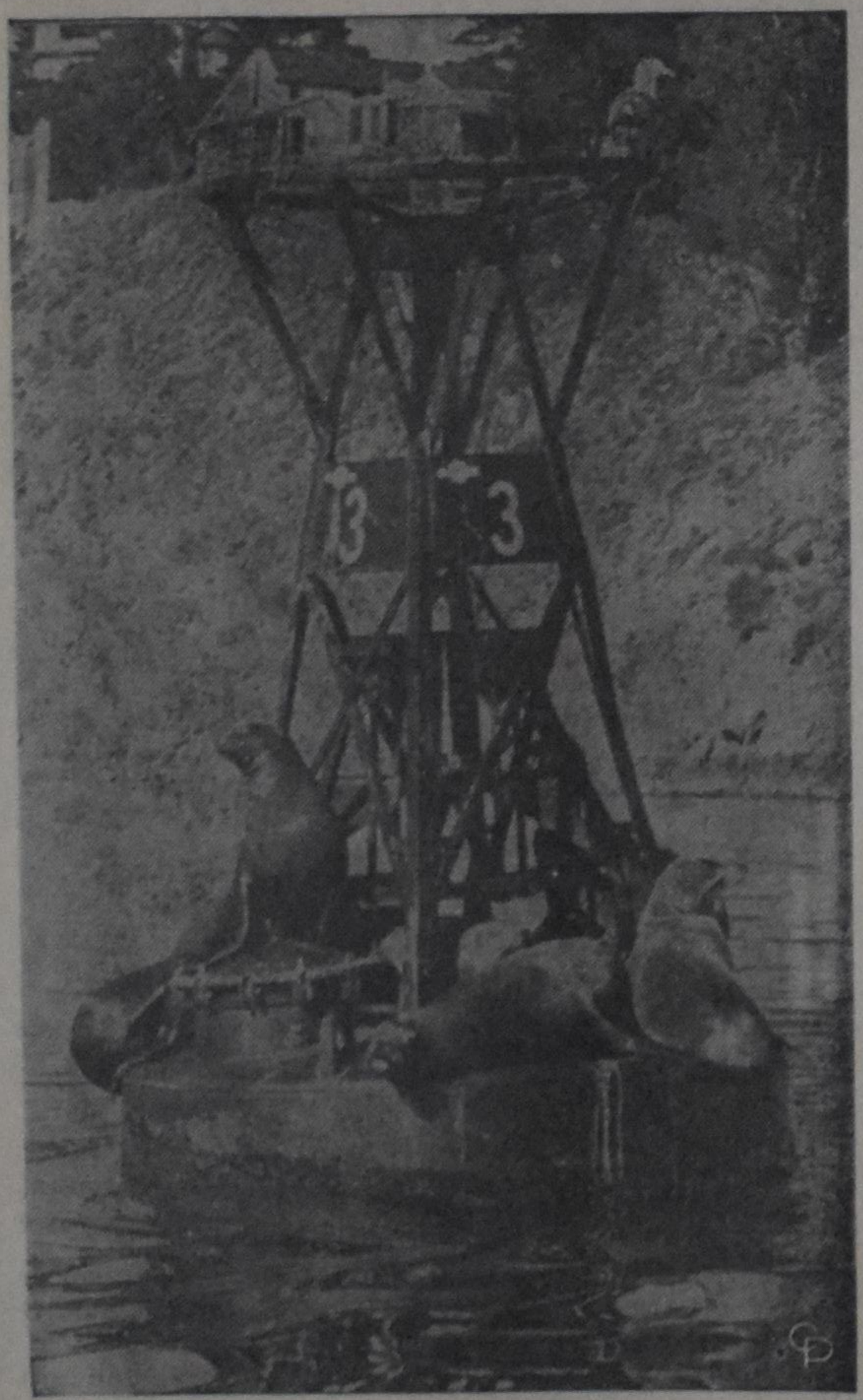
Timing of Knollcrest Purchase Providential

The decision to buy the Knollcrest Farm was made by the 1956 Synod. Subsequent events have surely vindicated that decision. Enrollments have increased way beyond what was projected then. The cost to buy sufficient land in the residential area surrounding the Franklin campus to accommodate the present student bodies would have been prohibitive. Moreover, the character of the Franklin campus neighborhood has changed so much since 1956 that there would undoubtedly be mounting pressures to move, regardless of additional investment over the years.

We continually marvel at the opportune timing of the Knollcrest purchase, under the providence of God. The land was purchased just prior to the incorporation of that area into the city of Grand Rapids. Prices of real estate in that part of the city have soared since then. Furthermore, many of the Knollcrest buildings were contracted before the rapid rise in construction costs over the past few years.

Including the $1,000,000 we have been awarded for the Classroom-Administration-Faculty Building, we will have received about $3,000,000 in outright Federal construction grants towards the cost of developing Knollcrest, a source of funding that would have been available during no other period. This federal-assistance program was initiated in 1965 and is being phased out this year as we, coincidentally, conclude our financial planning. The $1,000,000 grant for the Classroom-Administration-Faculty Building came out of the last $1,250,000 allocated to the state of Michigan. We receive these grants without compromising in any way our spiritual and academic distinctiveness.

The first building on the new campus, the Seminary, was occupied just 10 years ago. God has led us a long way in the short span of one decade. We are grateful for His continuing blessings and for the loyal support of thousands of His people.



SLICK REFUGE, BUOY—A lone seagull joins several seals taking refuge from a massive oil slick in San Francisco Bay following a collision of two oil tankers under the Golden Gate Bridge.

MAN AGAINST COMPUTER

Pastoral Counselling

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain

Today I would like to talk with you about "Man Against Computer". Do you ever get tired of being just a number? We know that our social security number has to be filled in in many different ways when we begin employment. Our income tax returns are processed through large impersonal computers on the basis of our social security number. Our checks in the bank are run by a number, rather than by a name. They are run through a large bit of mechanism. You stand in line in a bakery shop and instead of being an individual, you are number 24 or number 36. If you are in the service of the country you get a serial number and all your correspondence is listed according to that number. There is a loss of the individual. We have become numbers in a large society.

Critics of the great society have thought that our government has promoted particularly the loss of the individual initiative in its program. There can be little doubt that there has been a drift away from individualism and from the genuine kind of working that individuals used to do in order to make progress in life. New emphasis again has been given to this movement in the recent emphasis on anti-poverty. The students who have been rebelling against the establishment are rebelling against just this kind of thing.

There was a day when a man could set up a grocery store on a corner and make a good living serving the people in the neighborhood. He took an interest in each customer. They were his friends. Often he extended more credit to them than he could handle, but this was part of his service to the community. But the corner grocery store is a thing of the past, and groceries are distributed on a highly impersonal basis through large chain stores. The individual has been lost in this changing concept.

I can still remember the day when in rural communities the entire neighborhood would get together for a barn raising ceremony. This became a community project in which the men would help to build the frame of the building, put on the materials that required the strength of many hands and back together, and the women would cook the meals for the day. It was a form of helping one another and finding joy in doing things. I often think of the lonely man who runs a combine who is missing some of the old fashioned companionship that there was in a threshing bee when the whole community would get together and then they would move from one place to another. Today, all of this has been swallowed up by our commercialization. And with the onward march of social reforms, attempts are made to wipe out the distinctions that are found among people.

We want to wipe out the distinction between the rich and the poor. While we are doing this we are in danger of wiping out personal initiative. The man who works very, very hard and gets ahead in the world is penalized by extremely high income taxes, which take a lot of the initiative out of a person. There is little incentive for hard work if the lazy and shiftless person is also rewarded with a good income. In fact, we violate the very laws of Scripture, that he who will not work shall not eat.

There are a number of people in our land who are quite content to take this attitude. They are the kind of people who enjoy this type of life, this protective setup. You see it so often that we live by the law of averages. Not so much by what a man can really accomplish, but how well does he fit in on the average scale. As a rule we seek for equal pay for equal work in every avenue of work.

I know that there are good teachers, excellent teachers, and there are poor teachers. But when you see the salary scales that are set up, there is not a distinction that is made on the basis of merit. The demands are that they shall all be placed on the same scale, according to their education, and according to their years of service. There is no way in which the excellent teacher is paid a better wage than a poor one. The same thing is true for ministers, for social workers or nurses, or many other professions.

And then, too due to the great deal of automation in industry we have also lost sight of the individual. The machine is taking the place of the toil of the laboring man. There was a time when it would take about twenty or twenty-five men to turn out a part of an automobile. Today there is one man who runs the machine and it is controlled by electronics and by a computer and the work that comes out in the end is possibly better than that which was done by the twenty individuals. A large machine is introduced and a number of men are dismissed or they are changed to some other position.

Even in the field of medicine the day of the family doctor is pretty much passed. The doctor formerly was acquainted with the patient's family and took a personal interest in their aches and pains. He knew the background and he knew the struggles there were within the home. He knew the conflicts that there were between husband and wife, and that often when a wife came in and had certain problems that it was largely due to her emotions. But today a lot of this is lost because specialists treat only a limited type of illness. It is true that specialization leads to better care of the patient, but somehow or other the individual is lost. Even in illness we do not lay emphasis on the person.

There are certain areas of life where this touches us even more closely. Like, for example, in the home. For a lot of people the home is like a dormitory. A place where you can eat and sleep, but we do not meet there so much in a group. In many families you are fortunate if you get the family together on Sunday noon for dinner, because there are people on the day shift and on the night shift and there are those who are active in other activities, so that it is hard to get the whole family together as a group. And so a lot of people are regimented and we find even within the family that this same type of thing exists. Working under the set-up of a modern industry, moving in an area where ultimately they will get their social security and their medicaid-medicare, we finally become statistics in the nice little obituary column. We lost the individual somewhere along the line.

But the real danger of all of this is of what it does to the person. Many people get the feeling that they are sort of like a cog in a machine. They are part of a routine. The idea of not being of value as an individual. In the days when Grand Rapids was still the furniture capitol of the world, there were many fine craftsmen who took a great deal of delight in the kind of furniture that they turned out. But these men are no longer needed because, after all, they can do this thing much more cheaply with the modern technological science.

We should do our best, I believe, to keep alive, at least within the home, the emphasis on the person, on the individual. The lost individual in the crowd leads to a sense of aimlessness. We are just a part of the routine of life. And it is a dangerous attitude to take that threatens many people. You find this often with people who come in and you ask them, "What kind of work are you doing?", and they say, "Oh, I'm just a worker in a factory. Oh, the income is good, but after all, there is little room for personal initiative there."

I think we lost sight of something really important in life when we lose the individual in the crowd. For, after all, the real essence of man is that he is a person. A person who is different from every other person. There is never going to be anybody just like you or just like me, because each one has certain qualities, each one has certain characteristics. We know that these things can be measured. We know that it is possible to take psychological measurements of the feelings and attitudes of people. But basically, deep inside of us there is that little germ of life, that little me, that makes us different from someone else. I feel that this is the thing that we need to stress.

Faith in God is always an individual matter. Love is always an individual matter. It cannot be done on a mass scale. The fact is that we choose a certain individual to be our mate in life, and that means that we have selected one person out of all the other persons in the world. We have set our love and our devotion on that person, on that individual.

I believe that there is a danger within the church to lose the individual in the crowd. You and I need a personal relationship with one another, with our loved ones, with our God. And this we may never lose. God knows each one by name. He that counts the stars is also the One Who heals the broken heart. God sees us as individuals. And you and I should learn to look at ourselves that same way.

OUR THOUGHT FOR TODAY: Be never idle. Either be reading or writing or praying or thinking of something that is for the common good. For, after all, all our time is in the hands of the Eternal God and we should use it well. Too often we waste our minutes. But we should learn to use each minute for Him.

TUSSEN DE SIGNALEN DOOR

Het was maar een klein bericht in de krant, dat het Russische ruimteschip Venus VII signalen had teruggezonden vanaf de planeet Venus. Boze tongen beweren, dat het bericht in de krant veel groter zou zijn geweest, als het ruimteschip door de Amerikanen was afgevuurd. Maar dat is een beetje klein gedacht. Het feit dat een ruimteschip 120 dagen lang door het luchtruim kan suizen is een opzienbarende prestatie, en het doet er eigenlijk niet zoveel toe, of dit ruimteschip nu Russisch of Amerikaans is.

Het toestel is geland en het zal misschien nooit weer terugkeren tot de aarde. Maar dat is eveneens het geval geweest met de eerste maanlandingen. Of men binnen afzienbare tijd naar Venus zal kunnen gaan en op de planeet zelf onderzoekingen zal kunnen doen, moet worden afgewacht. Wij hebben de laatste tijd echter wel geleerd veel van de ruimtevaart te kunnen verwachten.

Het was maar een klein bericht in de krant. Nadere bijzonderheden omtrent de ontvangen signalen zijn nog niet vrijgegeven, als ze ooit worden vrijgegeven. Maar afgezien van de signalen, het enkele feit, dat een door mensen gemaakt en bestuurd ruimteschip in staat is naar Venus te vliegen en vanaf zo'n enorme afstand signalen kan terugsturen naar de aarde, zet een mens wel even aan het denken. De afstand naar Venus moge in termen van het heelal klein zijn, want men spreekt in de astronomie niet van mijlen maar van lichtjaren, toch is deze reis blijkbaar nodig om je een klein beetje onder de indruk te brengen van de enormiteit van het heelal. Een mens kan het niet meten en hij kan het in zijn verstand niet omvatten.

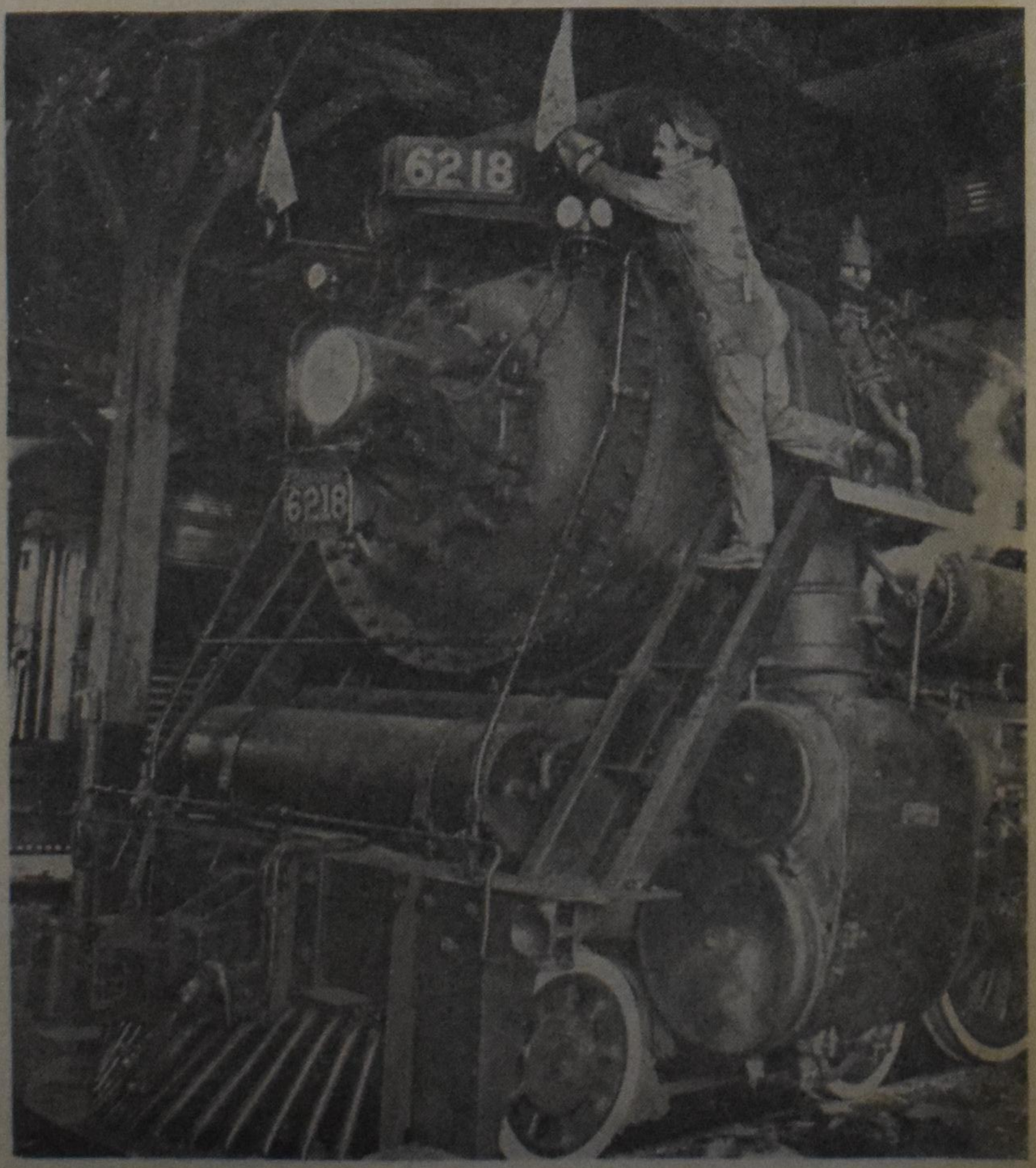
Maar meten en omvatten is nog iets heel anders dan scheppen. De Russen willen het niet erkennen (of zouden er misschien enkelen zijn, die het wel erkennen?), dat God de Schepper, de Bouwmeester is van dit alles. Toch leven wij in een tijd, waarin God als het ware een heel klein slipje van het gordijn oplicht om te laten zien Wie Hij is. Er is ook nog zoiets als "algemene openbaring." Een heel klein eindje maar, want de planeet Venus is in termen van het heelal gerekend, dichtbij de aarde. Voor de mens is het echter ontzettend. Toen de Amerikanen door het raam van hun ruimteschip de aarde zagen, hadden zij moeite om hun bewondering onder woorden te brengen. En dat was dan nog maar op reis naar de maan. Hoe groot moet de bewondering dan wel zijn over wat zij zouden zien als zij een reis naar Venus zouden maken. Zij (en wij) zouden met recht stomverbaasd zijn. Stom-verbaasd. Wij zouden geen woorden hebben om het uit te drukken.

En dan lezen wij: "Waar was u toen Ik de aarde grondvestte? Of wien heeft de zee met deuren toegesloten; Waar is de weg naar de woning van het licht, Hebt u de schatkamers van de hagel gezien? Kunt u de banden der Pleiaden binden of de boeien van de Orion slaken? Kent u de inzettingen van de hemel, bepaalt gij zijn heerschappij over de aarde?"

Natuurlijk stond dit niet in het krantenbericht, maar dit staat in Job 38. Dit wordt niet door een astronaut gezegd, maar door God, Die het alles geschapen heeft en Die de mens van die schepping onderkoning heeft gemaakt. God spreekt, Die het daarbij niet gelaten heeft, maar nadat de mens in zonde zich van Hem afgekeerd had, toch in Zijn Zoon weer die mens opgezocht heeft. En die God, Die dit alles uit het niet heeft voortgebracht, is VADER voor hen die geloven. Dat is wat! Dat is nog veel enormer dan de meest fantastische ruimtevaart.

Het was maar een klein krantenbericht en het zijn misschien maar enkele signalen geweest, die men van Venus heeft opgevangen, maar er klinkt evangelie in door! Als je het maar hoort! Als je tussen de regels in de krant en als je tussen de signalen van Venus door God maar hoort spreken.

D.F.



ADJUSTING THE FLAG on Canada's last operating steam locomotive, machinist Matt Konuck prepares the old engine for what may be it's last run. Canadian National's 6218 is the end of an era which at it's height saw more than 4,000 steam locomotives on CN lines across the nation.

Beelden van en uit

NEDERLAND

★ ★

ZELFDISCIPLINE

Ja, je zou haast schrikken.

Daar werd zo maar Dr. Abraham Kuyper geciteerd. En nog wel in een kerkblad.

't Hield wel geen verband met de grote theologische vragen van deze tijd, maar het was toch meer of minder actueel. Zaterdag en zondag 23 en 24 januari j.l. werden in Heerenveen de Europese kampioenschappen op de schaats verreden. En nu was de vraag: mag een Christen op zondag schaatsen? En daarvoor werd Dr. Kuyper opgediept uit het verleden, nl. een artikeltje in **De Heraut** uit de jaren tachtig, waarin stond, dat hij het wel geoorloofd achtte, maar dat daarover in het Noorden anders werd gedacht dan in bepaalde delen van Zuid-Holland.

Het Noorden heeft dan zijn portie schaatssport gehad met regen en storm (en niettemin redelijk goed te berijden ijs op de prachtige Heerenveense kunstijsbaan), met enthousiasme van 30.000 toeschouwers, die zich de keel rauw schreeuwden, met teleurstelling omdat de Nederlandse kampioen, die hoge ogen gooide, werd gediskwalificeerd vanwege het overslaan van een wissel, en tenslotte eindigde met de Noor Dag Fornoes als eerste en de Nederlanders Ard Schenk en Kees Verkerk op de tweede en derde plaats, Honderdduizenden hebben in Nederland dit festijn gevolgd via radio en t.v., evenals in Noorwegen en Zweden, die met Nederland de drie schaatsnaties bij uitnemendheid vormen. Zelfs de Russen spelen wat de mannen betreft niet in de eerste linie mee. Wel de Russinnen. Daar krijgen Atje Keulen—Deelstra, Stien Kaiser en Ans Schut de handen vol aan.

Ik ga niet filosoferen over de moderne wedstrijdsport en zeker niet over de sport op zondag, die op het vaste land van Europa regel, in Engeland uitzondering is.

Hoe moeilijk het voor de nieuwsmedia ligt bewijst wel de houding van de Christelijke dagbladen. **Trouw** en de **Rotterdammer** zijn er toe overgegaan de zondagssport volledig in hun kolommen op te nemen, het **Friesch Dagblad niet** wat de voetbalwedstrijden betreft, maar wel ten aanzien van de schaatssport.

Wie nu de eerste steen opneemt, bedenke, dat vroeger dezelfde mensen die dit soort reportages niet in hun eigen bladen wensten te zien, er geen been in zagen om 's maandags te smullen van de verhalen in de neutrale ochtendbladen. En momenteel met radio en t.v. is de zaak een puur individuele kwestie geworden. Een gezinszaak, die wijsheid vraagt. Eén ding mag gezegd, zoals Paulus de marathon-hardlopers van zijn tijd ten voorbeeld stelde aan de Christenen in hun geestelijke kamp, zo mogen ook deze sportieve, fijne kerels, die om de "kroon der overwinning" — en dat is in de schaatssport geen geld, zoals bij voetbal, rugby en baseball het geval is — zich veel ontzeggen en maanden een harde training volgen, ten voorbeeld worden gesteld aan ons allen in deze tijd. Ook aan onze predikanten. Dat is wat Paulus bedoelt, dacht ik, met ten bloede toe strijden.

* * *

Verder is er veel en nogal opzienbarend nieuws. We kunnen het slechts aanstippen.

Dr. M. J. Arntzen, predikant bij de Gereformeerde Kerk van 's Gravendeel, in Canada wel bekend, heeft zijn ambt neergelegd, maar is lid van de Gereformeerde Kerk gebleven. Hij kon het met zijn geweten niet overeen brengen om o.m. collecten te moeten aanbevelen voor de faculteit van de Vrije Universiteit, de Theologische hogeschool van Kampen en het Werelddiaconaat.

De Gereformeerde Kerken zijn door de Wereldraad van Kerken aanvaard als lid. Als deze kerken nu ook mogen meebetalen aan de 500.000 dollar steun aan rebellie in Zuid-Afrika en andere gebieden zou het wel eens kunnen zijn, dat heel wat leden van deze kerk de beurs dicht houden. Er gaan trouwens stemmen op tegen de voortdurende verhogingen, die aan de plaatselijke kerken worden opgelegd, voor doeleinden waarvan de gewone kerkganger geen enkele notie heeft.

Bleef de daad van Dr. Arntzen beperkt tot de gewone berichtgeving, met nog weinig commentaar in de kerkelijke pers, front-page news was de mededeling van de 84-jarige Dr. Willem Drees, medeoprichter van de P.v.d.A. en meermalen minister-president, dat het van het a.s. congres van de Partij van de Arbeid zal afhangen of hij **al of niet** lid van deze partij zal blijven. Gelijk wij de vorige keer mededeelden zijn de beide zoons de gangmakers van D.S.'70 (democratische socialistische partij, het vorige jaar gesticht). In Apeldoorn liep de gehele fractie van de P.v.d.A. in de gemeenteraad naar die partij over. Zou vader Drees inderdaad uittreden en zijn zoons steunen, dan kan dit de P.v.d.A. op 28 april (niet 18, zoals wij onjuist schreven) een aantal zetels kosten.

Het is merkwaardig, waar de Christelijke partijen in hun urgentie-program nog uitgaan van meer collectieve voorzieningen en opvoering van de belastingdruk — o.i. niet los te denken van de rode propaganda — heeft de jonge Dr. W. Drees, oud thesaurier-generaal, de moed evenals prof. Zijlstra, verlaging van de overheidsuitgaven te bepleiten, wil bestrijding van inflatie werkelijk effect hebben.

Het was minister Roolvink, die een soortgelijk geluid deed horen, toen hij zei: "Grote sociale problemen worden met één slag opgelost, wanneer we gedurende één jaar zouden afzien van een stijging van het reële loon."

Een vrome wens, die wel niet in vervulling zal gaan. Met de verkiezing in t zicht, zal men — ook de Christelijke politici niet — deze zelfde discipline wel niet op zich nemen, hoezeer het behoud van de democratie die vraagt.

De heer Sicco Mansholt, vicepresident van de E.E.G.-commissie, heeft zijn socialistische vrienden in Nederland de les gelezen, omdat ze de deur voor de neus van de Christelijke partijen hadden dicht geslagen. Wijzend op de koersveranderingen in de Scandinavische landen en Engeland, zei hij: "Ik houd mijn hart vast als ik bedenk hoe gering de socialistische invloed zal zijn bij datgene wat de komende jaren in Europa staat te gebeuren."

Het nationale planbureau heeft in zijn prognose nog eens de in ons vorig artikel vermelde bijzonderheden over de Nederlandse economie bevestigd. Telkens weer hoort men wel bedrijfssluitingen en ontslagen van personeel, anderzijds stromen miljoenen-orders — speciaal in de scheepsbouw en de zware ijzer-industrie — binnen en is er een tekort aan werknemers. Verolme b.v. zit weer hoog te paard en 't is deze wonderlijke seigneur ten voeten uit, toen hij grapjaste: "Ik neem het Noach nog altijd kwalijk, dat hij zijn ark niet bij mij heeft laten bouwen." De afmetingen van zijn tankschepen beginnen inderdaad die van de ark te benaderen. Maar Verolme, die de zeventig passeerde, heeft geen 120 jaar meer voor de boeg.

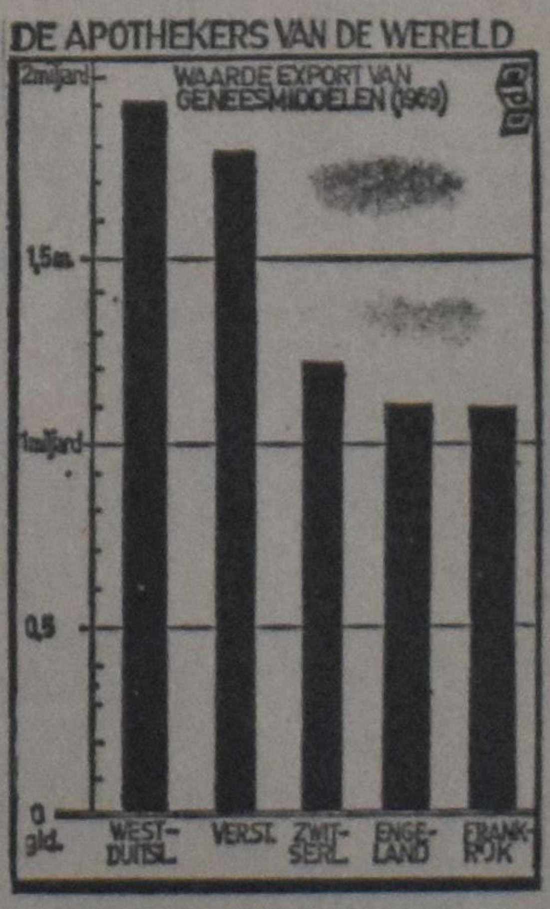
Cn,

Slechts vijf landen zijn belangrijke exporteurs van geneesmiddelen

Er zijn in verhouding maar weinig landen die zulk een belangrijke farmaceutische industrie bezitten dat zij in staat zijn grote hoeveelheden geneesmiddelen te exporteren. De verzorging van een groot deel van de wereld met geneesmiddelen rust derhalve vooral op 5 landen, zie grafiek. Van deze landen is W.-Duitsland de grootste exporteur van geneesmiddelen ter wereld. Nummer twee zijn de Ver. Staten. Duitsland, Engeland en Frankrijk exporteren totaal echter driemaal meer geneesmiddelen dan de Ver. Staten. West-Europa is dan ook de grootste apotheker van de wereld. Vooral Zwitserland neemt in dit kader een speciale positie in. De Zwitserse industrie produceert hoofdzakelijk voor de uitvoer, ongeveer 81% van de produktie aan geneesmiddelen wordt uitgevoerd.

De vraag van de wereld naar geneesmiddelen stijgt zeer snel, vooral door de behoefte in de onderontwikkelde landen. De Duitse, Amerikaanse en Zwitserse uitvoer van geneesmiddelen neemt jaarlijks dan ook met minstens 25% toe.

De landen buiten Europa en Noord-Amerika hebben geen export van belangrijke betekenis, zij produceren vooral voor eigen behoefte. Een uitzondering vormt Japan dat de grootste exporteur van geneesmiddelen in Azië is. De waarde van de Japanse uitvoer bedraagt jaarlijks ongeveer 300 miljoen gulden.



Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

★

Plaats Uw advertenties in C.C.; het blad dat men leest!

★

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O, ALLE GIJ DORSTIGEN . . .

Jesaja 55:1, 2, 3

(IV - Slot)

Zit ge al lange tijd te tobben om tot het Licht te komen? Ge zoudt zo graag zekerheid willen hebben? Ge zoudt zo graag, zoals ge anderen hebt horen doen, willen getuigen van uw persoonlijke Zaligmaker? Maar ge durft nog steeds niet te zeggen: Ik ben Zijn en Hij is mijn? Bang dat ge uzelf en anderen bedriegt omdat ge gevoelt dat het zulk een ernstige zaak is waar je maar niet zo licht overheen kunt gaan.

Wel, ik heb goed nieuws voor U! En ik spreek uit ervaring. Denkt u heus dat God zo werkt? Dat Hij dag in dag uit met uitgebreide handen staat te roepen: Kom, o kom, alle gij dorstigen en neemt de wateren des levens om niet, gratis, voor niets, vrij, zonder geld en zonder prijs.... en dat Hij dan tegelijk U maar in het donker laat tobben, U, die zo graag bij Hem zou willen behoren?

Laat u dat toch nooit, nooit wijsmaken, door niets of niemand, noch door menselijke stemmen, hoe vriendelijk ook, noch door influisteringen van Uw en Gods Vijand, de Satan. De hele fout ligt bij u. Stel u een jongeman voor, die in diepe eerbied staat te bidden, handen gevouwen, ogen gesloten. Luister hoe ernstig hij bidt om vergeving van zonden en om in genade aangenomen te mogen worden. En kijk nu eens goed wie al die tijd, al die tijd daar tegenover hem staat, met uitgbreide armen, gereed om hem op te vangen en te omhelzen! Jezus, de Heiland Zelf!

Wat ontbreekt aan dit tafreel? Eén ding, namelijk dat de jongeman zijn ogen open doet, ophoudt met bidden en.... GAAT! Zoals het versje zegt: Hij heeft u geroepen, maar gij moet gaan. Als Jezus zegt: Kom! dan is alles wat wij hebben te doen: te gaan, gaan naar Jezus. Daar wacht Hij op! Dit komen tot Jezus is een komen in het geloof, een komen waardoor we ons geloof "bewijzen" als ik het zo eens noemen mag. Want zonder geloof is het onmogelijk Gode te behagen, zegt de Bijbel. Vaak lijkt dat komen tot Jezus op het komen van koningin Esther tot Ahasverus, vervuld met de gedachte: Kom ik om, dan kom ik om, maar ik ga, want ik moet, daar is geen andere weg voor mij. Het is er mee als met dat meisje op de derde verdieping in dat brandende huis. Er is geen andere weg dan de sprong in het net daar in de diepte. Maar ze waagt de sprong en is gered. Hallelujah! En wij behoeven niet bevreesd te zijn niet opgevangen te worden, want bij God zijn er altijd "van onder eeuwige armen", Deut. 33:27. Wilt gij voor eeuwig behouden zijn: Daar is maar één weg, de Here Jezus, die de Weg, de Waarheid, en het Leven is. Die het water des Levens geeft om niet, zonder geld, en zonder prijs.

En hoe is het met u, mijn broeder en zuster, die uzelf reeds vele jaren geborgen weet in het Bloed van Jezus Christus, onze Zaligmaker? Is het ook uw ervaring dat de Here al Zijn beloften aan u heeft waar gemaakt? Heeft u ook mogen drinken uit die Bron, die in u is geworden een bron van levend water, springend tot in het eeuwige leven? En is het ook uw ervaring dat, na eenmaal gedronken te hebben aan die Fontein, u altijd weer moet en wilt terugkomen voor méér? Want zonder Hem kunnen we geen dag, geen uur, zelfs geen minuut leven. Hij is de ware wijnstok, en wij zijn de ranken. En zonder Hem kunnen we geen vrucht dragen, zoals Hij zelf gezegd heeft: Hierin is mijn Vader verheerlijkt, dat gij veel vrucht draagt. Gelijkerwijs de Vader Mij liefgehad heeft, heb ik ook u liefgehad. Blijft in deze Mijne liefde.

Zevenhonderd jaren na Jesaja stond een andere Profeet, de Profeet der profeten, in Jeruzalem op het loofhuttenfeest in de tempel en schreeuwde het uit met luide stem, zo dat ieder het horen kon: "Zo iemand dorst heeft, die kome tot Mij en drinke! Die in Mij gelooft, gelijkerwijs de Schrift zegt, stromen des levenden waters zullen uit zijn binnenste vloeien."

Deze profeet, de Here Christus zelf, is gestorven, wederom opgestaan, opgevaren naar de hemel, waar Hij nu zit aan de rechterhand des Vaders, vanwaar Hij na 2000 jaren nog steeds diezelfde boodschap des heils doet uitgaan tot allen die op deze aardbodem gezeten zijn: "Ik ben de Alpha en de Omega, het begin en het einde. En Ik zal de dorstigen geven uit de fontein van het water des levens voor niet."

Laat ons dan met vrijmoedigheid toegaan tot de troon der genade, opdat wij barmhartigheid mogen verkrijgen, en genade vinden, om geholpen te worden ter bekwamer tijd.

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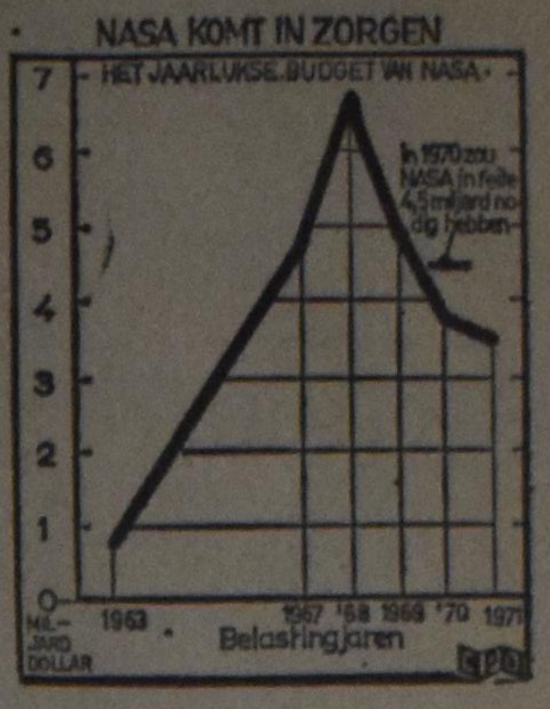
DE RAKETTEN VAN NASA KOMEN STEEDS HOGER MAAR HET GELD STEEDS LAGER

Er tekenen zich donkere wolken af boven de kantoren en technische ruimten van NASA, het Amerikaanse bureau voor de Ruimtevaart. Na het bereiken van de maan is de belangstelling voor de ruimtevaart niet meer zo intens en aangezien velen in Amerika nu ook de indruk hebben dat ze "voor" liggen op de Russen gaan er steeds meer stemmen op die vinden dat ruimtevaart maar een overdreven dure bedoening is. Eerst weinig, maar allengs meer, worden bezuinigingen ingevoerd. Om zijn normale werkprogramma uit te voeren had NASA dit jaar een budget moeten hebben van 4,5 miljard dollar. Maar dit is een droomwens gebleken. Het budget ligt in de harde werkelijkheid een stuk lager, zie grafiek.

In feite staat de Amerikaanse ruimtevaart thans op anderhalf been wegens de dalende budgetten. Het resultaat is dan een afbrokkelen van het NASA-belang. Het electronisch centrum in Cambridge (Mass.), waar ruim 800 mensen werkten, is gesloten. De Mississippi Test Facility en de Michoud Assembly, waar eens bijna 13.000 mensen werkten, staan op het punt gesloten te worden. Ruim 60% van de werknemers is reeds ontslagen. Tekenend is voort dat het aantal buitenlandse technici dat een aanbieding doet om bij NASA te komen werken, in de afgelopen maanden met ongeveer 22% is gedaald vergeleken met vorig jaar.

Zo staat NASA nu voor het feit dat zijn raketten steeds hoger gaan maar zijn financiën steeds lager worden.



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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(26)

In één van de steden van de staat Illinois is Billy van Welen een bekende verschijning. Groot en breed, een hoed met slappe rand op het hoofd, het gele overhemd laag open aan de hals, een rijbroek en been kappen, dat is Billy van Welen. Hij is bijna zestig jaar en zwierf door alle gebieden van dit grote land. Was cowboy in Zuid Amerika, goudzoeker in Klondike, pelsdierjager in Alaska. En nu is hij verplaatser van huizen. Tien paarden houdt hij er op na. En een twintig dikke ijzeren rollen. Vier arbeiders heeft hij in dienst, potige knapen. En één van die knapen is Jilderd Hoeneveld.

Hij zit in de houten barak die in een weiland staat. De zon staat laag op de kim en zet het roggeveld in een rode gloed, blauw spant de hemel over boerderij en huizen van het stadje. Het is hier stil, het kon Vleerbos zijn. In de barak is weinig luxe. Vier houten kribben met bedden, vier stoelen, een tafel en een oude kachel. Jilderd zit op een der stoelen en leest een krant. Vlak tegen de verste wand zit Helmut Olsen. Hij is veertig jaar. Zijn gezicht is vol lijnen en groeven. Hij is klein en breed, een sterke beer. Hij zit op een stoel. In zijn hand houdt hij een revolver en mikt, mikt op de koppen van de dikke spijkers in de vloerplanken. Met een knal gaat het wapen af. Met een doffe smak slaat de kogel in de vloer. Jilderd kijkt er niet eens meer van op. Elke avond brengt Olsen zo door. Als hij raak schiet, tsjoengt de kogel door de barak, slaat tegen de zolder of door de ramen en Olsen lacht.

De beide andere arbeiders trekken elke avond de stad in.

Maar Olsen gaat nooit de stad in. Hij en Jilderd zitten elke avond in de barak. Jilderd leest, Olsen schiet, en de vloer zit vol gaten.

"Schei eens even uit met je gepaf!" zegt Jilderd. "Wanneer wordt dat huis nou verplaatst? Billy stelt het altijd maar weer uit. Wat is daar mee?"

Olsen legt de revolver even op zijn knie. Zijn licht-ogen kijken Jilderd aan. "Vannacht," zegt hij.

"Wat vannacht."

"Huis verplaatsen."

"In de nacht, bij donker? Waarom?"

Olsen lacht even. "Billy wil dwars door het roggeveld. Dat is twee kilometer. Langs de weg is het vijf. Zo zit het."

"Maar dan gaat alle rogge tegen de wereld. Dat geeft ruzie met de boer."

"Daarom bij nacht." Olsen richt zijn wapen: Pang!! de kogel tsjoengt terug, de spijker is geraakt. Olsen lacht met brede grijns.

Om tien uur komen de beide andere arbeiders aanwaaien. Ze zijn nog jong, ze zingen zo'n beetje als ze de barak binnen zwaaien. Met hun kleren aan vallen ze op de britsen neer.

"Ga maar niet slapen!" zegt Olsen. "Billy trommelt er jullie toch uit straks. Het huis wordt vannacht verplaatst."

Met 't hoofd op de armen vallen ze in slaap. Jilderd en Olsen gaan er ook eens bij liggen. Ze slapen direct.

Om een uur of één is er groot tumult. Billy, de hoed extra schuin op het hoofd, een rijzweep in de hand, staat in de barak en schreeuwt zijn mannen wakker.

"Hurry up, jongens, kom er uit! We gaan aan de slag."

Slaapdronken komen ze van hun kribben. Ze mopperen en brommen, maar staan toch al gauw in de klare maanlichte nacht. De huizen dromen in het zachte licht van de maan.

Waar op de wereld, denkt Jilderd, het is overal gelijk. En hij denkt aan Friesland, waar de boerderijen zo vredig stonden in het maanlicht.

Hij en Olsen halen de paarden uit het land. Als ze bij het huis komen, hebben de anderen de dikke rollen reeds onder het houten huis gebracht.

Tien paarden worden er voor gespannen. Zwepen knallen in de stille nacht. De paarden trekken. Ze werpen zich in de riemen, ze buigen de koppen naar de grond en zetten de achterpoten plat ver naar achteren. Het huis kraakt en schudt, het wiebelt en knapt, dan rijdt het, schommelend en zwaaiend. Geschreeuw en geroep. Nieuwe rollen worden aangesleept.

Het huis wordt weggereden. Dwars door het roggeveld gaat het. De paarden verdwijnen bijna in de hoge rogge.

Het is een vreemd gezicht. Alsof een huis vaart in een geel meer, zo onwaarschijnlijk wiebelt daar een hoog houten huis door een roggeveld. Jilderd sleept rollen aan, ment de paarden. De anderen rennen met palen om het huis te stutten en te schragen.

Het gaat langzaam, maar het gaat. Als de zon ver in het oosten de hemel rood kleurt, staat het huis aan de nieuwe grote weg. Billy stapt er trots omheen. Hij slaat met zijn zweep tegen zijn laarzen. "Mooi gefikst, jongens! Prima, prima!"

En dan verschijnt de boer van het roggeveld. Hij heeft een rood gezicht, en hij stormt het erf van het verplaatste huis op. "Ben je niet goed? Wie haalt 't in zijn hoofd en vernielt daar m'n roggeveld!" Trillend staat hij voor Billy.

Billy, de handen hoog in de zij, de voeten wijd uiteen, een spotlach in zijn groene ogen. "Is jouw hele roggeveld vernield, vriend?" vraagt hij.

"Ja, dat zie je toch. Wie geeft jouw de vrijheid om door mijn veld een huis te slepen?"

"Je zei toch: je hele veld? Maar van wie is dan die rogge die er nog zo mooi bijstaat? Ik wist niet dat jij zo'n onnozel smal strookje van dit land in je bezit had, kerel. Dat treft dan ongelukkig, dat ik juist over jouw stukje dat huis heb laten slepen."

De boer scheldt nog harder. Met de vuisten omhoog staat hij voor Billy: "Meen je dat je alles maar kunt doen?" Grommend loopt hij de weg op.

Billy lacht. "Nou jongens, dat hebben wij ook weer gehad. En wat ik zeggen wou: de firma is bij deze ontbonden. Bedankt voor je diensten."

Vier mannen staren hem aan. "U bedoelt?"

"Dat de zaak is opgeheven, ja, ja, ik heb genoeg huizen versleept. Er zit trouwens geen brood meer in. En om huizen te verslepen, alleen om jullie aan de kost te helpen . . . Nee, daar trap ik niet in. Wij zullen even afrekenen: Kom mee naar de bar."

Vijf mannen in de vroege morgen in een Amerikaans stadje. Billy groot en slank voorop. Hij lacht luid en laat grote gele tanden zien. Hij lijkt veel op een paard zo. Jilderd loopt met de anderen mee. Wat zal hij nu weer moeten aanpakken? Zal hij altijd moeten zwerven door dit grote land, met zijn vreemde luchthartige mensen? Mistroostig loopt hij door het stille stadje.

's Middags zitten Helmut en Jilderd nog in het kleine café, waar Billy met hen heeft afgerekend. Billy is met de paarden naar het station getrokken. De beide anderen zijn direct opgestapt. Ze waren nog maar kort bij Billy in dienst. Jilderd en Helmut zitten elk aan een kant van het tafeltje. De herbergier bedient af en toe een klant. Het is niet druk in dit café.

"Een wat ga je nou doen?" vraagt Helmut, en zijn kleine oogjes kijken Jilderd vast aan.

Helmut trekt het gezicht vol rimpels. "Ik geloof, dat ik deze winter maar eens naar het Noorden ga. Dat heb ik al vaker gedaan. Wil je mee?"

"Naar het Noorden? En het is toch geen winter?"

"Nog niet, maar dan moet je er ook al lang en breed zijn hè?"

"Hoe moet je er komen?"

"Met een boot lijkt mij het beste. De hut aan de kant van een rivier. Ja. Als het dan eens lente wordt kun je terugvaren. Maar het heeft dit bezwaar dat je een hele tijd weg bent. Het ijs smelt laat in het noorden. Ik had zo gedacht, van uit Winnipeg te starten. Maar er komt heel wat kijken. Heb je nog wat geld? Vijfhonderd dollar heb ikzelf. En jij?"

"Niet veel meer."

"Nou als wij samen doen, dan zal het wel gaan, al is het niet te veel."

"Verdien je er veel mee?"

Helmut trekt de schouders op. "Dat ligt er aan of wij geluk hebben. Vangen wij veel dan sleuren wij er elk wel een paar duizend dollar uit ,vangen wij niet veel, nou ja, vul maar in. Ik ben ook al eens een zomer gebleven. Toen zocht ik goud. Duizend dollar leverde mij dat op. Veel te weinig, maar er zijn er, die genoeg vonden om hun leven lang meneer te zijn. Maar het zijn er niet veel hoor."

Helmut drinkt zijn bier.

Jilderd is in tweestrijd. Zal hij meegaan naar het verre koude land en pelsdieren vangen? Als hij er een zomer bleef en goud zocht. Toch niet als een berooide stumper in Vleerbos aankomen. Maar een lange winter met deze Helmut, die weinig zegt en vaak vloekt. Er is veel tegen, er is weinig vóór! Maar het goud! Een enkele wordt er rijk. Als hij eens . . .

"Ga je mee, Jil?" Helmut kijkt hem aan. "Als je niet wilt, zoek ik een ander. Er zijn er ook die alleen gaan. Maar dat wil ik niet. Dan word je al gauw ietwat getikt. Samen misschien ook wel een beetje, maar dat wagen we d'r dan maar op."

Jilderd neemt zijn besluit. "Nou dan ga ik maar mee," zegt hij.

"Top, Jil, laten wij dan afspreken dat wij 28 juli in Winnipeg samen komen. Hier heb je een adres. Deze paar maanden kunnen wij nog wel iets verdienen, hier of daar. Ik ga naar de stad. En jij?"

"Ik zoek een boer."

Door het stille stadje stappen ze in de middag naar het station. Ze gaan elk een kant uit. Helmut naar Chicago, Jilderd gaat naar de landbouwprovincies.

Het afscheid is opmerkelijk kort. "Tot juli," zegt Helmut en spoedt zich naar zijn trein, die het eerst vertrekt.

"Ja, tot juli."

Helmut kijkt niet meer om. Met stevige stappen ziet Jilderd de brede figuur verdwijnen tussen de mensen op het perron. Hij heeft nog een uur tijd. Eerst maar eens schrijven naar huis.

(Wordt vervolgd)

De loop der tijden

door ALICE LOS

Het is alweer een paar jaar geleden, dat ik op een mooie zomermorgen in de vacantie, de krant las. Vanaf een scherpe foto keken vier gebaarde mannen mij onbevreesd recht in het gezicht. 't Waren Mennonieten, die namens hun geloofsgenoten bij de bevoegde autoriteiten hadden geprotesteerd tegen een voorgestelde wetsverandering. Het gold hun kinderen, dat herinner ik me, maar tot mijn schande moet ik bekennen, niet meer te weten waar het precies overging. In elk geval was het duidelijk dat ze zich niet zonder maar met een kluitje in het riet zouden laten sturen, daarover lieten hun vastberaden trekken geen twijfel bestaan! Ik voelde sympathie en bewondering voor hen en ook een zekere verbondenheid. Mijn belangstelling voor deze eenvoudige, oprechte en hardwerkende mensen was gewekt. Van tijd tot tijd nam ik eens boeken mee uit de bibliotheek waardoor ik wat meer te weten kwam over hun geschiedenis en principes. Het boeide me steeds weer, vooral dat gedeelte van hun wedervaardigheden dat zich, volgens Canadese begrippen althans, in de nabijheid van mijn woonplaats in Zuid Ontario had afgespeeld.

Natuurlijk bleken hun belevenissen nauw verweven met die van andere pioniers. Al kan niemand mij, met de beste wil van de wereld, een pionier noemen, een emigrante ben ik wel. Al haast ik me, U gelijk te geven: bij lange na geen old-timer, een groentje nog maar, die zelfs de emigrantenmoeilijkheden van ruim twintig jaar geleden slechts van horen zeggen kent! Toch moest ik, net als ieder ander, even wennen hier. Zodoende had ik meer belangstelling voor het heden, dan voor het verleden van mijn nieuwe Vaderland. Vermoedelijk is het U ook zo vergaan. Maar zo langzamerhand voelen we ons toch aardig thuis hier en kunnen we 't ons veroorloven om eens verder te kijken dan de neus van onze eerste overwonnen moeilijkheden lang was.

Daarom hoop ik, dat U mijn belangstelling voor een stukje geschiedenis van Ontario hier in ons aller C.C., met me wilt delen.

De Mennonieten had ik oorspronkelijk de hoofdrol toebedacht. Maar wie kan zich in Canada's, of zoals in dit geval, Ontario's verleden verdiepen en daarbij de Indianen negeren? Hun aandeel in de ontwikkeling van het land dat nu zo'n welvarende aanblik biedt, maar eens een ondoordringbare wildernis was, wordt maar al te vaak onderschat. Dus heb ik de rollen wat verdeeld en hoop ik elk op z'n beurt voor het voetlicht te halen. Indianen, Mennonieten, Hugenoten, Hollanders en allen die hun plaats op het toneel van deze geschiedenis hebben ingenomen.

Na wat wikken en wegen besloot ik om me van de Hollandse taal te bedienen. En wel om twee redenen: ten eerste ben ik er beter mee vertrouwd dan met het Engels, ten tweede ga ik er van uit dat de jongere generatie er al meer van af weet dan ik. Al zullen wij, vaders en moeders, waarschijnlijk beter op de hoogte zijn met het feit dat 100 jaar vóór Christus de Batavieren ons lage landje bij de zee binnenkwamen, en met de jaartallen van de 80-jarige oorlog, toch moeten we ons bedenken dat een mens nooit te oud is om te leren.

Ik hoop er velen van U dan ook een plezier mee te doen en U niet te vervelen!

★

De Indianen

Dat de Indianen de eerste bewoners van ons nieuwe vaderland waren, hoef ik U niet te vertellen. We leerden dat op de lagere school en met dat feit waren we dus al vertrouwd toen wij hun voorbeeld volgden en ook naar Canada emigreerden. Er bestaat een theorie die er van uitgaat dat ze in voorhistorische tijden vanuit Mongolië de Beringstraat overstaken en zo hier in Noord Amerika belandden. Door de eeuwen heen hebben ze hun weg over dit onmetelijke continent gezocht en gevonden. De Iroquois, een samenvattende naam voor zes verschillende stammen, kwamen uiteindelijk ten Zuiden van Lake Ontario terecht. Dat wil zeggen, eerst in het gebied dat nu bekend staat als New York State, later, NA de Amerikaanse revolutie, ook hier in de Niagara Peninsula en ook wel in andere delen van Ontario. Het werkt verhelderend om er even een kaart van Ontario en het aangrenzende gebied van Amerika op na te kijken. (Dat heb ik zelf tenminste ervaren.)

Deze Iroquois stonden al heel vroeg in hun geschiedenis bekend als de "People of the Longhouse". Dat kwam omdat ze niet zoals andere stammen in wigwams woonden, maar op ingenieuze wijze van lange, buigzame takken en boombast hun langwerpige huizen bouwden, waarin soms wel twaalf gezinnen een onderdak vonden. Ze werden geacht de meest bloeddorstige, maar tevens de meest intelligente Indianen te zijn. Hun intelligentie blijkt o.m. uit het feit dat ze zich, na de komst van de blanken, dat is nu dus alweer zo'n vier eeuwen lang, steeds als een afzonderlijk ras hebben weten te handhaven. De manier waarop ze zich politiek organiseerden, dwingt nu nog bewondering af. In ongeveer het jaar 1560 vormden ze hun Confederacy, die lange tijd uit vijf stammen bestond. Toen in 1715 de Tuscaroras zich bij hen voegden, werden het dus de Six Nations. Hun nazaten wonen nu (o.a.) nog op de Six Nations Indian Reserve in de buurt van Brantford. Het huis Chiefswood daar, houdt de herinnering aan een rijk en boeiend verleden levendig. Namen van straten, plaatsen, townships e.d. in deze contreien, herinneren ons ook nog steeds aan de Onondagas, Oneidas, Mohawks, Senecas, Cayugas en Tuscaroras.

Voor velen van U die vroeger als kind de Indianenboeken verslonden, zal het geen nieuwtje zijn dat de grote Manitou hun god was.

Intussen hadden de Algonquins zich een woonplaats gekozen meer naar het Noorden, in de buurt van de Ottawa River, terwijl de Hurons zich ten Zuiden van Georgian Bay ophielden. (Hebt U de kaart nog bij de hand?) Deze twee stammen waren nu niet bepaald dik bevriend met de Iroquois. Integendeel. Meestal waren het trouwens de laatsten die de strijdbijl opnamen en naar het Westen en Noorden optrokken om hun aartsvijanden met een onaangekondigd en onwelkom bezoek te vereren en daarbij de uitgestrekte, bijna ondoordringbare wouden van Ontario van hun strijdgehuil deden weergalmen.

De komst der eerste blanken bracht, op z'n zachtst uitgedrukt, grote opwinding teweeg. De brandende vraag drong zich op waarom Manitou, met wie ze toch op zulk een goede, vriendschappelijke voet stonden, hen hierop niet had voorbereid. Daarbij kwam de pijnlijke kwestie of zij met hun donkere huid voor hem niet goed genoeg meer waren. Maar al gauw won hun vertrouwen in hem het weer van alle twijfel en kwamen ze tot de conclusie dat het niets dan Manitou's goede zorgen waren die hem er toe brachten dat "palefaces" van over het grote water tot hen te zenden. Nu leerden ze, hoe het land te bewerken en raakten vertrouwd met allerlei, tot dan toe voor hem onbekende gebruiksvoorwerpen.

Zij op hun beurt kwamen de Europeanen met vriendelijke welwillendheid tegemoet, niet vermoedend dat hun vrijheid in principe op het spel stond. Onwillekeurig komt je hier het gedicht van Pauline Johnson in de gedachten:

"They but forget we Indians
owned the land
From ocean to ocean; that they
stand
Upon the soil that centuries
agone,
Was our sole kingdom and our
right alone."

De Fransen, Engelsen en Hollanders die hier en in Amerika in de zestiende en zeventiende eeuw voet aan wal zetten en het land begonnen te doorkruisen, hebben zich van het sentiment in deze regels uitgedrukt, waarschijnlijk niet veel aangetrokken. Of eigenlijk is dat wel zeker, anders hadden ze immers, zoveel jaren later, niet geschreven behoeven te worden?

Toch moeten we nu ook weer niet al te zeer op deze pioniers van het eerste uur neerzien. Zouden wij het anders hebben gedaan? Ongetwijfeld zullen er onder hen geweest zijn die door minder fraaie motieven gedreven werden. Anderen kwamen met de beste bedoelingen, of uit een gezonde zucht naar avontuur. Er zijn nu eenmaal altijd mensen met zwerversbloed in de aderen, op wie de horizon een onweerstaanbare aantrekkingskracht uitoefent....

★

Jacques Cartier

De eigenlijke ontdekker van het vasteland van Canada was Jacques Cartier. Hij arriveerde in mei 1534 en hoopte, zoals vele ontdekkingsreizigers na hem, en natuurlijk tevergeefs, om via de St. Lawrence River de Pacific Ocean en de Orient te bereiken. Het schijnt dat velen bezeten waren van de gedachte, door opwindende geruchten gevoed, in die verre, onbetreden streken, goud en andere schatten te vinden. Meer dan één avonturier werd, gedesillusioneerd, van armoe wel gedwongen het land te gaan bewerken om zo z'n hongerige maag het zwijgen op te leggen. Op die manier bleef hij vaak als settler in het land waarvan hij gehoopt had eens rijk en verrijkt naar huis terug te keren.

Samuel Champlain

In 1608 stichtte de Fransman Samuel Champlain het dorpje Quebec. Ook hem waren verhalen over verborgen rijkdommen ter ore gekomen. Hij stond op goede voet met de Hurons die hem verzekerden dat ze hem konden brengen naar de plaats waar grote hoeveelheden koper in de grond moesten zitten. Champlain spitste zijn oren. Maar er zat een addertje onder het gras. Voor wat, hoort wat, vonden de Hurons en Champlain was zo goed niet of hij moest eerst mee het oorlogspad op, om hen te helpen de stam van de Six Nations te verslaan. Op een kwade dag is dat ook inderdaad gebeurd en wel aan de oever van het meer dat nu de naam van deze Fransman draagt, Lake Champlain dus. U vindt het op de driehoeksgrens van Quebec, New York State en Vermont. Het gevolg was dat er een schier onuitblusbare haat tegen de Fransen in de harten der Iroquois werd geboren. In later jaren heeft deze emotie meermalen de loop der geschiedenis helpen bepalen. Bijvoorbeeld, toen de strijd om de macht tussen de Engelsen en Fransen oplaaide, en nog later, gedurende de Amerikaanse revolutie, vochten de Iroquois als leeuwen aan de zijde der Engelsen.

Hoe die Engelsen zich de onwrikbare loyaliteit en warme aanhankelijkheid van de Iroquois verworven hebben, is een mooi verhaal op zichzelf, wat ik U later hoop te doen.

Nu zou ik nog even door willen geven wat ik ergens las, n.l. dat de stammen van de Six Nations nooit die erkenning gekregen hebben, waar ze recht op hadden. Ongelukkigerwijze is hun eigen taal een gesproken, geen geschreven taal. Hun vroegste geschiedenis is als een legpuzzle samengevoegd, stukje voor stukje opgediept door archeologisch onderzoek en onderlinge overlevering. Wat we nu over hen in onze geschiedenisboeken kunnen lezen, aldus mijn bron van informatie, komt uit de Franse hoek en stelt hen dus in een niet al te vriendelijk daglicht. Voeg daarbij nog het feit dat de Amerikanen hen als verraders zagen, verwege hun trouw aan de Engelsen gedurende de Amerikaanse revolutie en dan moet je ook wel toegeven dat de publieke opinie wat vertrokken kan zijn. Hoe het ook zij, de auteur van het boek waaruit ik deze wijsheden opgediept heb, is van mening dat zonder hun trouw aan de Engelsen, Canada geen Canada, maar de noordelijkste staat van de Verenigde Staten zou zijn. Hij baseert deze bewering vooral op het feit dat de Iroquois in de oorlog van 1812-1814 een Amerikaanse invasie bij Niagara Falls en Detroit hebben helpen voorkomen. Uit eigen vrije wil waren ze indertijd, (let wel, ik bedoel de Iroquois, niet de Algonquins en Hurons, want die woonden hier immers al) na de Revolutie in de Engelse kolonies, beroofd van huis, have en goed, op uitnodiging van de Engelse regering naar Canada gekomen, waar voor hen, evenals voor alle andere vluchtelingen, stukken land beschikbaar werden gesteld. Ze hebben er dus recht op als United Empire Loyalists beschouwd te worden, maar vrijwel niemand erkent hen als zodanig In de allereerste ontwikkeling en ontginning van Ontario hebben ze, samen met hun lotgenoten, een volwaardige rol gespeeld. Wat er aan vooraf ging wil ik graag in een volgend stukje beschrijven.

Rivier gaat in zwevende buis

Waarom moeten rivieren altijd in zee verdwijnen? De samenleving heeft rivieren nodig voor tal van doeleinden. Maar het eind van het liedje is dat rivieren in zee eindigen, waarmede miljoenen tonnen zoet water "waardeloos" worden. Wanneer men rivieren kan "verbieden" in zee te stromen, komen er enorme hoeveelheden zoet water ten dienste van de samenleving beschikbaar.

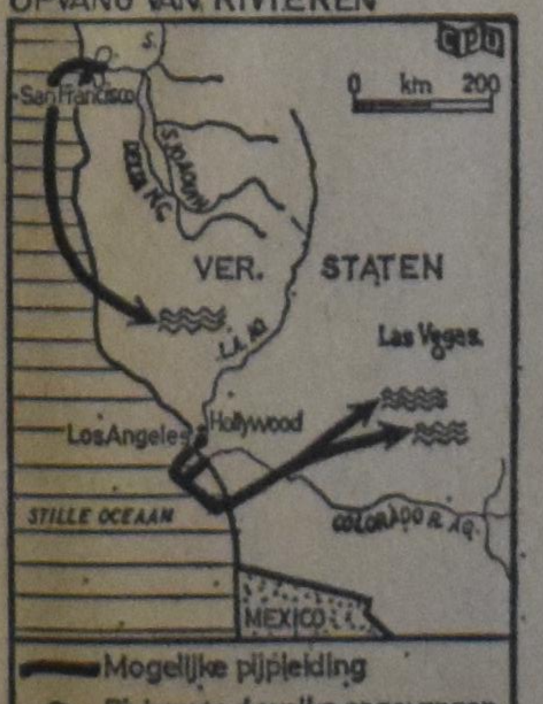
Aldus is de gedachte van de Amerikaan Dr. E. L. Armstrong van het Bureau voor Water- en landwinning van het Amerikaanse ministerie van Binnenlandse Zaken. Hij lanceert het denkbeeld om het rivierwater aan de monding op te vangen in stuwmeren en dat water dan door zoetwaterpijpleidingen naar droge gebieden te doen stromen. Teneinde de hoge landkosten te ontgaan die een pijpleiding met zich brengt wil Dr. Armstrong naar een onderzeese pijpleiding. Het "Bureau of Reclamation" van het ministerie stelt dat zo'n pijpleiding niet op de zeebodem moet komen te liggen.

Aangezien vooral Californië belang bij het plan zou hebben moet de pijpleiding zwevend zijn, teneinde veilig te zijn tegen de aldaar wel eens voorkomende aardbevingen. Ingraven van de pijpleiding is erg kostbaar. Een paar meter boven de zeebodem zwevende pijpleiding aan betonblokken verankert is echter technisch aanvaardbaar.

De pijpleiding zou een doorsnede van 10 meter moeten hebben, terwijl een buisdeel ca. 120 meter lang moet zijn.

Aangezien het stuwmeer hoger ligt dan de pijpleiding zorgt dit voor de noodzakelijke druk op het water in de leiding, zodat er betrekkelijk weinig perspompen nodig zijn.

OPVANG VAN RIVIEREN



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Government Information

Van het Department of Labour

WIJZIGINGEN IN DE EMPLOYMENT STANDARDS ACT 1968

Met ingang van 1 januari 1971 werd een wijziging in de Employment Standards Act 1968 in Ontario van kracht.

Deze wetswijziging behelst de opzegtermijn bij individueel beeindigen van de arbeidstijd en, in geval van massa-ontslag of sluiting van bedrijven, de tijdige kennisgeving aan de werknemers en de minister.

Deze wijziging brengt tevens verbetering aan in de uitkering van vakantiegeld, en wel door het verlenen van twee weken vakantie met doorbetaling na een tweejarig dienstverband.

Deze nieuwe wetgeving is ontworpen om werknemers te beschermen tegen de nadelige kanten van economische veranderingen en tegelijkertijd de bedrijfsleiding vrij te laten in het aanbrengen van wijzigingen.

De wet specificeert de opzegtermijn ingeval van een individuele beëindiging van de arbeidstijd zonder 'reden' en in die gevallen, waarbij deze termijn aangepast is aan de lengte van het dienstverband: een opzegtermijn van één week voor een werknemer die van drie maanden tot twee jaar in dienst is; van twee weken voor degenen die twee tot vijf jaar in dienst zijn; vier weken voor degenen met een diensttijd van vijf tot tien jaar en acht weken voor een dienstverband van tien jaar of langer. De opzegtermijn is niet van toepassing voor seizoens- of tijdelijk werk, tijdelijk ontslag, wettige stakingen of uitsluitingen en in andere gevallen waarin geen langdurige opzegtermijn mogelijk zou zijn.

In geval van massa-ontslag of bedrijfssluitingen deelt de wet mede dat het een werkgever niet is toegestaan het dienstverband van meer dan 50 werknemers te beëindigen zonder daarbij eerst een opzegtermijn van vier weken te hebben aangehouden, waarvan de Minister of Labour en de werknemers overeenkomstig de voorschriften schriftelijk in kennis dienen te zijn gesteld. Verlangde opzegtermijn: acht weken voor 50 tot 199 werknemers; 12 weken voor 200 tot 499 werknemers; 16 weken voor meer dan 500 werknemers.

De wet voorkomt ook dat een werkgever door het overhevelen van een werknemer van het ene bedrijf naar een zogenaamd 'zusterbedrijf' onder de in de wet vastgelegde voorzieningen probeert uit te komen.

Andere voorzieningen vergemakkelijken de teruggave van onderbetaalde salarissen, en andere normen, en geven machtiging tot het heffen van een boete aan een werkgever die een werknemer heeft onderbetaald.

Teneinde aan een en ander kracht bij te zetten, heeft de wet het mogelijk gemaakt na 1 oktober 1970 een vervolging in te stellen tegen overtredingen, en wel tot maximaal twee jaar na het vergrijp — in plaats van zes maanden tot dusverre — en is het bedrag dat de Branch als vergoeding voor het te weinig betaalde uitkeert van $1.000 tot $2.000 verhoogd.

the Hon. John Robarts
Prime Minister of Ontario

From the Bookshelf

WHERE ARE WE HEADED?

A Christian Perspective On Evolution, by Jan Lever

Published by William B. Eerdmans Publishing Co., Grand Rapids, Michigan. 1970. 59 pp. Translation from the Dutch edition, "Waar blijven we? Een bioloog over de wording van deze aardse werkelijkheid."

☆

Where Are We Headed? This is the title of a little book by Dr. Jan Lever, biologist at the Free University of Amsterdam, in which he gives a popularized exposition of his evolutionary world and life view. The meaning of the title is ambiguous. It can mean, "where are we headed if we accept the views that are being set forth in the natural sciences?" (p. 8). But the same question can also be asked "when we look at the complex and in many respects terrifying world about us" (p. 9).

According to Lever, we are living in a rapidly changing world that is strongly influenced by, and to a large degree the product of, the knowledge explosion of science. But while science has brought us many blessings, "we are at a loss how to use the powers and the potentials that we have produced and hold in our hands" (p. 11). Consequently, the problems we are facing today are largely of an ethical nature and force us all to serious thinking. Since Christians are part of this world, they must get involved too, and make a positive Christian contribution to the discussion. This implies that we must come to terms with the claims of modern science, prepared to state clearly what we cannot accept, but equally prepared "to relinquish or to modify certain views that we have long held" (p. 11).

Lever distinguishes between two types of Christians. There are those who take the whole Bible literally, and whenever science seems to contradict Scripture at any point, they conclude that science must be wrong. But there are others, more knowledgeable Christians, who because of recent scientific findings, have given up their literalistic reading of Scripture. Far from impoverishing them, such a non-literal reading of the Bible, they feel, rather enriches their understanding of the origin and meaning of the world. Lever reckons himself among this second category of Christians "who cannot in good conscience deny the great discoveries of science" (p. 8).

The rest of the book is an attempt to interpret the creation of man and the world in the light of "these great discoveries".

Those who are familiar with the theory of evolution will find nothing really new or original here. We have the usual five billion years old earth, complete with primeval oceans activated by lightning and radioactive rays, the inconceivably slow development from inorganic to organic life culminating in the emergence of man, "a creature who lives on an entirely new level" (p. 45). In fairness to Lever, I must say that he emphasizes the role God plays in this evolutionary drama. He started the whole process and guided it along its slow upward path. But one cannot help wondering whether God is really necessary in the plot, or whether Lever assigns Him the role of mastermind because of his Christian background and commitment. Naturalistic evolutionists say basically the same things Lever does, without resorting to what they would consider an illegitimate injection of a supernatural factor into a scientific theory. George Gaylord Simpson, a confirmed evolutionist, warns against the various attempts of theistic evolutionists to build evolutionary theories mingling "mysticism" and science, because in the process both science and mysticism (religion) are harmed. (Paul A. Zimmerman in **A Symposium on Creation, I**, p. 75). And Curtley F. Mather, a scientist from Harvard University warns: "when a theologian accepts evolution as the process used by the Creator, he must be willing to go all the way with it" (**Ibid.**, p. 76).

Well, in his **Where Are We Headed?** Lever comes dangerously close to doing just that. Here is evolution from start to finish. Needless to say, the whole Biblical concept of the creation, fall and redemption of man falls by the wayside. Though Scripture clearly states that God created man good and morally upright, and that he fell through his own fault, Lever claims that "always, since the first beginning, man has stood over against God in a tension of good and evil" (p. 28). Rather than having been created in God's image, mans religious nature was also the result of a long development. Here is how it went according to Lever: (pp. 46, 47) "At the end of the long process of evolution a ruling creature appears on earth who has the real potential for subjecting this earthly reality, including his fellow organisms, to himself." This ruling creature is conscious of his existence, experiences the temporality of life, observes the gradual breakdown of his own body, sees and experiences illness and accident, observes the tensions and conflicts among people, often leading to destruction of human life. Experiencing all these things, man begins to ask questions about the nature of "the remarkable reality in which he finds himself." This earthly reality having been fully awakened in man, he now finds himself as it were standing "face to face with the Creator of this earthly reality." In this way man discovers who has placed him in this responsible position of ruling the world. Thus, according to Lever, man became a religious being. His evolution "terminated in this revelatory encounter with God." Lever uses the term "revelatory", no doubt to retain the idea of divine revelation. But it is not the Biblical revelation of God to man imparting knowledge about Himself and His creation. It is rather a revelation that links up with man's feeling of dependence (Schleiermacher?) which feeling resulted from man's **discovery** of himself and the world around him.

Since Lever denies a historical Fall into sin, he also rejects the idea of physical death as a punishment for sin. The death threatened by God in case of disobedience does not in Lever's opinion, refer to ordinary death, the termination of biological life, but to spiritual death which awaits those who fail to make contact with God and refuse to follow Jesus Christ. (p. 29) Of course, Reformed theology has always recognized that God's threat to man involved more than physical death; it included also spiritual and eternal death. But Lever denies that physical death had anything to do with man's sin. I.o.w., death is natural, and has always been present in the world. But Paul says in Romans 5:12 that death **entered** the world by sin. Interesting though some of Lever's observations are, they lack a Scriptural foundation, or any other foundation for that matter. They are neither the fruit of careful exegesis of Scripture, nor of scientific evidence. They are rather fantasies produced by a rather imaginative brain.

It is very sad, however, that such cunningly devised fables can come from a faculty member of a university dedicated to the pursuit of true Christian science. Where are we headed, Lever asks? After reading this little book (a bestseller in the Netherlands) one may well ask this same question. Where is the Church of Jesus Christ headed if her leaders continue to surrender to a science falsely so-called? Lever is right when he says that if the Gospel of Christ has anything to say in our time, "Christians will have to pass it on" (p. 11). But the Gospel of Christ as set forth by Lever is no Gospel at all, and therefore not worth passing on. It proclaims a humanistic Christ who teaches "social concern, love of neighbor, peaceableness and personal responsibility" (p. 58). It lifts Him up as the Great Example who "shows us a new way, the only right way", presumably the way of solidarity and concern for others. But one looks in vain for a Christ Who, as the second Adam, came to do what the first Adam failed to do, namely obey God's holy law. And no wonder, for there never was a first Adam, nor was there a law for him to break. The only laws primitive man, the creature that evolved from anthropoid apes, had, were the rules **he formed** for his own conduct "which in turn (became) norms within the context of freedom (p. 46).

So man is his own lawgiver. He decides on the basis of his own experiences what is right or wrong, good and bad. Apparently, man has not changed much, for after all those long ages of evolution we still have men like Lever who on the basis of their own reasoning and observation of scientific "evidence" decide what the Word of God is allowed to tell us about the origin of the world and man.

Where Are We Headed? in the opinion of this reviewer marks the end of true Christian science, for such science is engaged in by men who are willing to bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5). That is the Christ Who believed the whole Old Testament revelation, including the Genesis account of creation, and who warned the Jews of His day: "If ye believe not his (i.e. Moses') writings, how shall ye believe my words?" (John 5:47).

Rev. Cornelis Pronk.

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BOEKEN OVER EVOLUTIE

De Creation Research Society in Amerika heeft meer dan 500 geleerden als leden; wetenschapsmensen van alle mogelijke faculteiten: ingenieurs, geologen, genetici, biologen, atoom-fysici en biochemi. Belangrijke informatie bieden ook de werken van de Joodse geleerde Immanuel Velikovsky.

Deze geschriften tonen aan dat de feiten betreffende fossielen, sedimentaire lagen en de ouderdom van de mensheid enz. wel in harmonie kunnen zijn met het Bijbelverhaal.

Bible-Science Newsletter, Box 1016 Caldwell, Idaho (U.S.A.) wil u voor een abonnementsprijs van twee dollar inlichten over talloze boeken en brochures die zich met bovenstaande problematiek bezighouden. Hieronder vindt u een aantal belangrijke publikaties:

I. The Biblical Flood and Ice Epoch, by Donald Wesley Patten, $7.50.

II. The Noachian Flood, Mountain Uplifts and Ice Epoch, by Donald Wesley Patten, $1,00.

III. Worlds in Collision, by Immanuel Velikovsky, pocket, $1.95.

IV. Earth in Upheaval, by Immanuel Velikovsky, pocket, $1.95.

Deze vier boeken zijn verkrijgbaar bij Bible Science News Letter, Box 1016 Caldwell, Idaho, U.S.A.

V. Ages in Chaos, by Immanuel Velikovsky, Doubleday, Garden City, New York, $7,50.

Deze boeken zijn ook in de boekhandel verkrijgbaar.

De Joodse auteur Velikovsky, een geleerde uit onze tijd, was een vriend van Einstein en keerde zich, hoewel hij geen christen was fel tegen het darwinisme en uniformiteits principe (d.i. de theorie van een evolutieproces dat zich over miljoenen jaren uitstrekt) en zijn boeken bevatten waardevolle informatie tegen het klemmend betoog van deze theorieën.

Velikovsky neemt de geschiedenis van het O. Test., zoals de Exodus en de bijzonder lange dag tijdens Jozua's veldslag als duidelijke realiteit en erkent en verklaart de chronologie van de Bijbel, "Ages in Chaos" in het bijzonder legt verbanden tussen de chronologie van het oude Egypte en die van de Bijbel; dit boek biedt bovendien inzicht in de profetie van Openbaringen 8 en 16.

Het adres van Evolution Protest Movement in Canada is: Dennis Burrows, 1557 Arrow Rd., Victoria, B.C. en stuurt op aanvrage catalogus van pamfletten en uitgaven.

Church Idbits

by Robin Jensen,
Zondervan, Grand Rapids (1970). Paperback, 95 cents.

At home I am teased because I never read the funnies. They think that I abstain to build or to preserve a reputation of scholarship. So, when the editor sent me this picturebook, I asked my daughter Joanne (17) to give her opinion on the book. She thinks it is "A marvellous collection of cartoon figures, illustrating our ignorance, hypocrisy and illiteracy as far as the Bible is concerned. One figure with big solemn eyes, roller skates on his feet and a sail on his head informs us: "I'm ready, but the Spirit has not moved me yet!" The figures are kept very simple. Mr. Jensen uses a minimum of lines. Yet there is nothing more expressive than the blank figure who is asked by another: "Don't you have any convictions?" Another page shows a stereotype hippie complete with beads, beard and hairdo, who says: "Man those Christian are weird." At first glance the sagging, shut-eyed figure who mumbles: "It's difficult to be spiritual in the morning" seems comical. On second thought he is, ah well . . . true. Really laughable are these two characters who are demonstrating different ways of carrying a Bible without being noticed.

I have only two things to add: My conviction is growing that sermons are not the only way, not even the best way, to make a (religious) point. Secondly: If you are unscholarly enough to read the funnies, why don't you try these? Otherwise give them to your teenagers. Andrew Kuyvenhoven.

First Semester College Enrollment Statistics

Total Enrollment

	Men	Women	Total
Freshmen	468	556	1,024
Sophomores	460	396	856
Juniors	384	346	730
Seniors	424	310	734
Post-Graduates	27	11	38
Special	28	27	55
Total	1,791	1,646	3,437

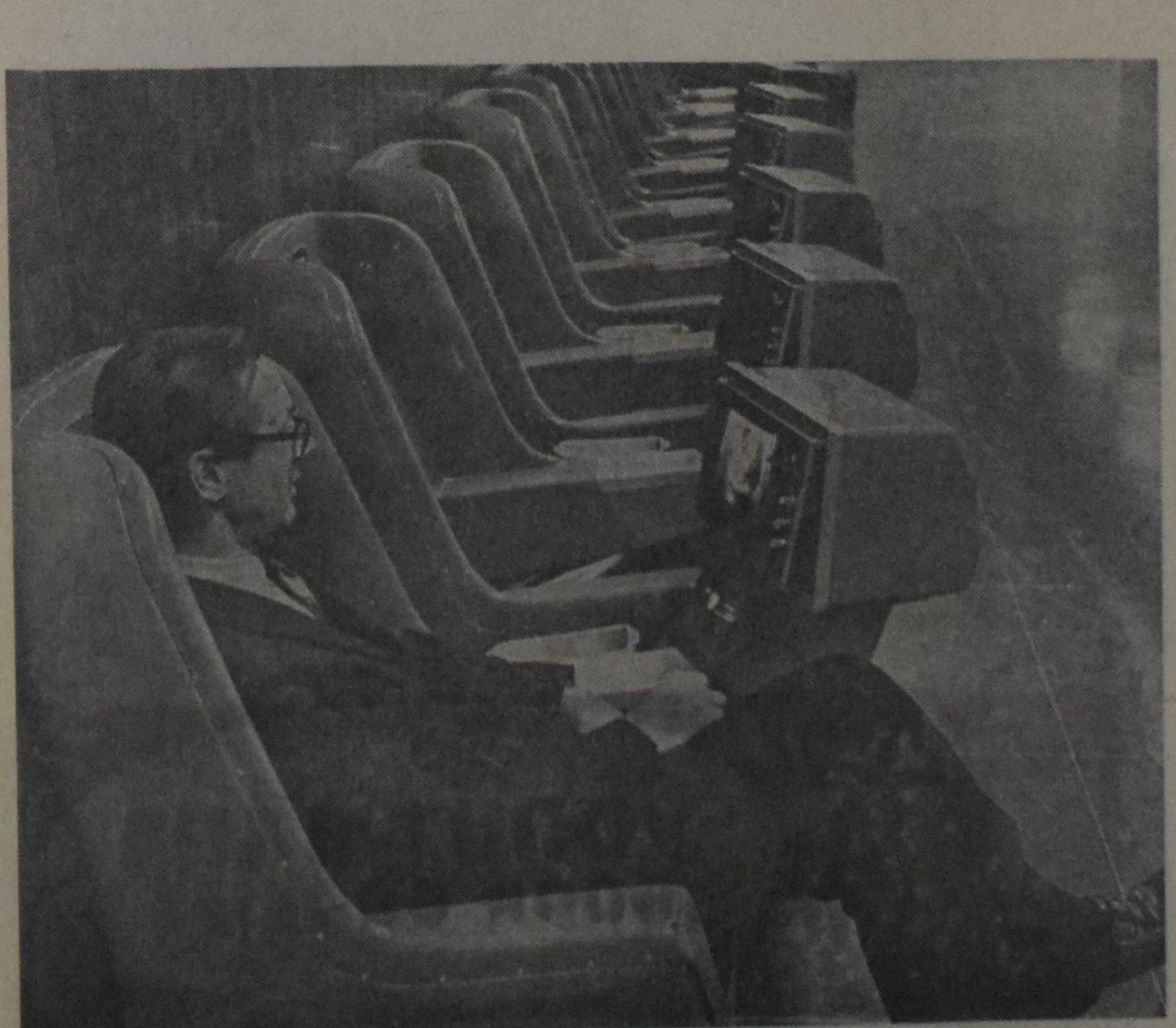
Statistical Breakdown

The largest percentage of students attending Calvin College this first semester of the 1970-71 academic year was enrolled almost equally in two classifications: General College, 1,170; and Education, 1,159. Of the remainder, 1,108, 467 were in pre-professional courses, 94 in business administration, 53 in medical technology, 347 undecided, and 147 unclassified.

Foreign students numbered 193, of which 167 were Canadians. Eleven other countries were represented by from 1 to 5 students.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner. Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.



IT'S A STATION BREAK: Rail travellers — who used to stock up on paperback books to while away delays — can now park in front of a coin-operated television in Montreal's Central Station. Bill Milnes of Scarborough, Ontario, relaxes in one of the station's 10 TV chairs.

The Christian Reformed Churches of Alberta: A Historical look

(I)

by TED REITSMA

Very often as Fieldman I have listened to complaints from both the old timers and the later immigrants. The old timers complain that the new immigrants expect too much from them and the new immigrants complain that the old timers do not give them adequate assistance. Perhaps if we take a look at what both groups have contributed towards the building of the Chr. Ref. Church in Alberta we will see that both groups have had a part to play and that one group could not have accomplished the building of the Church without the other. So let us re-evaluate the situation by looking at the Church in terms of its birth, location, growth and impact upon the environment.

Location

When I arrived in Canada in 1913 we travelled from the East to the West, working in different cities such as Montreal, Toronto, Winnipeg and Regina. In all those places we hunted diligently for a Chr. Ref. or a Ref. Church but there were none to be found. Finally we came to the hamlet of Granum in southern Alberta. Ten miles east of this hamlet we found a Chr. Ref. Church — an unpainted clapboard building, in the middle of nowhere, with a sign upon it to identify it as a church. A few days later we were told that there was another Chr. Ref. Church as well as a Hervormde Church ten miles further east at a place called Monarch. We were also informed that there were two other Chr. Ref. Churches in Alberta, one in Edmonton and one in Neerlandia. To the best of my knowledge these were the only four Chr. Ref. congregations in the province and all of Canada in the first and second decades of this century.

The Churches in Granum and Monarch were founded in the early part of this century. The make-up of these two congregations was different. In Granum the main body was made up of settlers from the northern part of the Netherlands. We found such names as Poelman, Dykema, Ritsema, Veenkamp, Emmelkamp, and others all from the province of Groningen. There were some from the central provinces also, but the majority were very strict Calvinists from the north. They kept very much aloof from their Canadian friends and those of other nationality and as a result did not have much of an impact upon their surroundings.

In Monarch we found a Church comprised of settlers from all parts of the Netherlands as well as a few from the U.S. This group was somewhat more democratic in nature but even so they lived mostly to themselves and had little influence on their environment as far as spreading the Chr. Ref. doctrine was concerned.

Edmonton and Neerlandia were founded in the second decade of this century. It was in the autumn of 1915 that we had first contact with these congregations. In Edmonton the congregation represented almost every part of the Netherlands. In Neerlandia the congregation consisted of about twenty families and a few single men. These people were mainly from the northern provinces with a few from the central part of Holland. They lived in almost complete isolation.

The location of those churches was very important for the later development of the Chr. Ref. Church in Alberta.

As already mentioned, Granum and Monarch were in the southern part of Alberta about ninety miles from the U.S. border. Some support was received for these churches from churches in Montana. This support was generally in the form of having a minister come north a few times a year to conduct services. The nearest Chr. Ref. Church in Montana was two hundred and thirty miles away. Consequently, because of the distance and the poor travelling conditions, any support received was very sporadic. For many years the services were generally in the form of reading services in the mother tongue.

Edmonton was about three hundred miles north of Granum and Monarch and being the largest city between Winnipeg and Vancouver was an ideal location for a Chr. Ref. Church. But, we discovered on the first Sunday that they had followed the pattern of most immigrants from Continental Europe and had set themselves apart from the rest of the community. Some lived in Fraser Flats and the rest lived in the Parkdale district with the result that they were classed, along with other immigrant groups, as a source of cheap labor. This produced feelings of inferiority which took years to overcome before they could take their place in the community as Christian Reformed people.

The congregation at Neerlandia was located about eighty miles north and west of Edmonton and about forty miles from the nearest railway. It covered an area of about two townships, an area twelve miles by twelve miles. It was completely isolated with only four other settlements in the whole area. On the first Sunday we attended Church we could not notice that we were in Canada because the service and the conversation outside the church was all in Dutch. This situation was not to change for many years.

In the third decade the C.P. Railway promoted a vigorous immigration policy in order to get their land grants settled in western Canada. They engaged the services of a Neerlandia settler, Mr. W. van Ark, and sent him to the Netherlands to persuade Dutch farmers to settle in western Canada. Consequently, in the third decade another Congregation was founded eighty miles south of Edmonton in the farming district of Lacombe. Of the different settlements founded by Mr. van Ark only Lacombe remains today.

From the 1930's until the late 1940's there was only a trickle of immigrants into Alberta and the Church did not expand significantly in order to become a voice to be heard. It was not until the late fourties and early fifties when a stream of Chr. Ref. immigrants arrived from Holland after the end of World War II that the church expanded to almost every corner of Alberta.

The growth of the church was tremendous and in a few years time there were Chr. Ref. Churches in Lethbridge, Calgary, Edson, Grande Prairie, Red Deer, a second church in Lacombe and we now have seven churches and one mission station in Edmonton. The Chr. Ref. Church now covers an area five hundred miles north and south by two hundred miles east and west in Alberta. In the first four decades we had no classes of our own but now we have two classes, Northern Alberta and Southern Alberta.

(To be continued)

YOUNG AND OLD

Sometimes
they click.
Sometimes
they clash.
At times
they meet.
At times
they pass.

But one
thing they have
in common,
and that's
rather great —
They both have
a longing
to communicate.

Only if they
listen to
each other
do they realize
that the gap
between them,
has lost much
of its size!

Wilma Jonkheer.

Ray Browneye, Class of '53. African Bush Pilot. The land is uncharted. The jungle unmarked. Yet he skillfully finds the tiny mission outpost and will deliver that malnourished child to Takum Hospital. For years he has endured the cabin's solitude and the engine's lonely drone. And today, throughout Nigeria, this man and his silvery wings are a symbol of hope and Christian mercy. An RBI man in action . . . for Christ's sake!

for Christ's sake!

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Faith is not an effort, a striving, a ceaseless seeking, as so many earnest souls suppose, but rather a letting go, an abandonment, an abiding rest in God that nothing, not even the soul's shortcomings, can disturb.

THE WORLD AROUND US

Our environment - what are we doing?

(Part II)

The outlook on life which we hold today was not formed overnight, at least two aspects of our outlook were formed long ago: one is the quest for personal security (a building for tomorrow), and the other is capitalism. The latter can be defined as an economic system motivated by the pursuit of profit within a price structure. As such, it began about 300 years ago and combined with a personal quest for security set Western Civilization on its way to massive exploitation of nature. The rapid number of inventions which brought about the industrial revolution made it possible for man to attack nature in earnest. Because some undertakings were too large for one-man businesses, alternatives were sought and first the firm, then the corporation was invented which made large undertakings possible.

The conditions which the early industrial revolution produced in England are well enough known that they do not have to be reiterated here. Conditions deteriorated for almost 50 years before some attempts were made to better the conditions of human life. Really serious attempts at improvements were not begun until this century, and by that time it was much too late. Other nations which followed the British pattern of industrialization also began attempts at curbing industrial pollution much too late. It has only become clear in the last decade or so what we have done to our environment and the price we are paying for our ever increasing industrialization. Now that most people are aware of the problems we have, what are we doing about them?

Many people like to blame industry for our pollution; others point to the big cities and the way they disgorge their partially treated sewage into our water ways; others think the automobile is the big polluter. And everyone calls upon governments to pass stricter laws so that our environment will not be destroyed. But what is overlooked by all those who blame either industry, or the cities, and who call upon governments to look after the problem is that only PEOPLE cause pollution. We are all responsible, and calling for the governments to do something is only passing the buck to someone else. We are the people who are driving the cars, and using the products from industry, and adding to the waste in our city sewers, and buying more electric appliances so that we use more electricity which we then demand be provided for us which means more power stations or more hydro electric dams. And the list can be added on almost indefinitely.

The only way we can cut down on pollution and prevent this globe from becoming a barren planet is if we all consider pollution a personal problem and stop passing the buck. There are a growing number of organizations, such as Spec, Probe, etc. which are trying to give more public awareness, and they are doing good work. But until we are all willing to change our outlook and do our own little bit for our environment, we will not be successful. The whole problem of pollution can be broken down into two areas: that which we discard, and that which we consume. Are we, for instance, willing to forego buying some electric appliance which we do not really need anyway so that we will use less electricity, so that we will not have to build another Hydro electric dam which will change the environment (as for instance, the Bennett Dam in British Columbia is so obviously doing), or an atomic reactor which will heat up large quantities of water and change the ecology, or a fossil fuel plant which not only needs massive amounts of fuel but also contributes to air pollution? You may feel that just one more appliance in your house will hardly make it necessary to build another dam, but if a few million people buy one appliance each, it soon adds up.

Do we purposely buy returnable bottles so that we will not have to throw empty non-returnable bottles or cans away? Or even if you can get a deposit for cans (as is now the case in British Columbia), do you bother to bring them back and receive your 2 cents? Or is 2 cents not worth the problem and do you find it easier to throw them in the garbage, thereby adding just a little more to the millions of tons of refuge we create each year? Do you buy soap powder because it does not pollute the way detergents do, or is your outlook such that to get the whitest possible wash is the one over-riding criteria and all else must bow before it? How many of us are willing to sell our cars and use public transportation in order that we will not contribute to air pollution and stretch our resourches just a little further?

We all know that clear, clean water is becoming scarce. It is also fairly common knowledge that each person uses roughly 45 gallons of water per day. Is it really necessary that we use that much water? It all has to go through the treatment plants and be re-used, but the more we use the more has to be treated.

The problems are immense and just because they are, the solutions have to be drastic. Will the day even come that a union will go on strike to force a company to do something about the pollution it creates, or will the workers only demand more pay and benefits? By only demanding the latter they increase the pollution because the factory owner will put off anti-pollution measures even further so that his prices will not increase greatly due to the combined effects of having to pay higher wages and for installing anti-pollution devices. All farmers are aware that the intensive use of fertilizers causes runoff which pollutes our waters, but how many farmers are willing to forego fertilizers and return to a natural form of farming? There are a few, but the great majority will not suffer this loss of production, so they fertilize their land and pollute our environment in the process.

Pollution is everybody's problem, but does our Christian society not have a special role here? We spend a great deal of time, energy and money on the education of our children because we feel they ought to be educated as closely to God's Word as possible. But we also believe that God created this earth and gave it to us to live in. If it is His creation should we not look after it a little better than we are now doing? Very few ministers seem inclined to preach about pollution from the pulpit on Sunday; it just does not seem the right kind of topic. But surely this is a fallacious view. Is he not speaking of God's creation and what we are doing to it? How many men or ladies' societies bring up the topic in their discussions? Surely the topic is relevant enough; after all, we live with it every day and it is all around us.

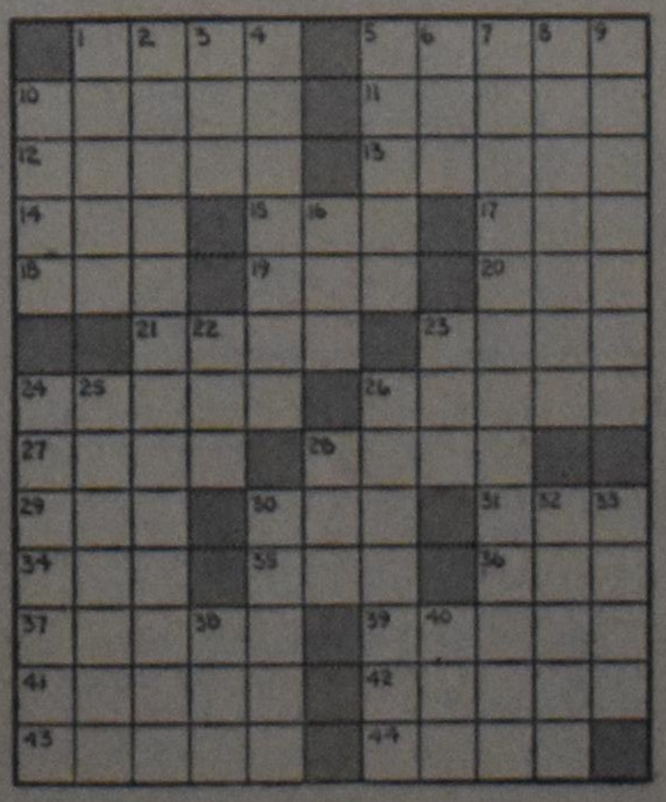
We may just have to change our outlook on life drastically if we are to save this world. We may have to return to a number of practices of a previous age — less pre-packaged goods, less luxuries, maybe more hard work and bother on our part, and with the emphasis on conservation of all our energies and resources. Shoving the responsibility onto someone else is not going to get the job done. The only way to do it is by becoming involved and by each doing his own share. This may mean sacrifices, but we are willing to give them for other causes, why not for this one? It is the cause of personal survival and that of our civilization.

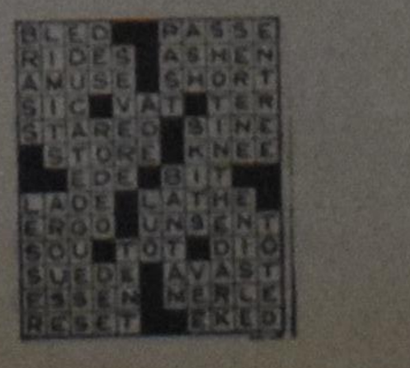
J. J. Bout.

CROSSWORD PUZZLE

ACROSS
1. Having wings
5. "City of Light"
10. —— suzette
11. Mountain ridge
12. Cancel, as a space mission
13. Kind of closet
14. Negative prefix
15. Fish eggs
17. Macaw
18. Sculpture and such
19. Head appendage
20. Make lace
21. Lunar or solar
23. Roman statesman
24. Musical group of nine
26. Provide food
27. Asseverate
28. Gist
29. Fiber knot
30. Face (slang)
31. Slugger's wood
34. Make mistakes
35. Hostelry
36. Cakes and ——
37. Hackneyed
39. Sociologist, Havelock ——
41. Expressed without words
42. Plebe
43. Foe
44. Esau to Jacob

DOWN
1. Bower
2. American soprano (2 wds.)
3. After Mar.
4. Fall back
5. More pallid
6. Mr. Onassis
7. Italian soprano (2 wds.)
8. Repeat
9. Muskie, for one
10. Miracle site
16. Lifeboat item
22. Poetical adverb
23. Jalopy
24. Miss Fabray
25. Spread like wild-fire
26. Join
28. Prison (slang)
30. Devoutness
32. Prospective citizen
33. Trial run
38. Miss Vicki's spouse
40. Statute





SOLUTION to previous Crossword Puzzle

World of Young Writers

SENIOR HIGH ISSUE

FINDINGS ON CREATIVITY

● Researchers at the University of Chicago claim to have developed a yardstick by which they can measure creative abilities. They say that real creative thinkers possess these characteristics:

1. An acutely sensitive awareness of their environment.
2. The ability to generate a large number of ideas in response to a given problem.
3. The ability to focus their faculties in sustained concentration.

The studies also show that one of the main things which distinguish the creative person is his marked appreciation for various types of humor, jokes, and funny situations. Those who had achieved distinction in their profession for creativity were for the majority introverts.

Test these findings.

Art Gallery

God's art is mastercraft:

a bright blue sky
sprinkled with fluffs of white
dashed with grey, black, blue, and white
patterned in endless shapes
striped: soft, hard, hollow —
in whisps, twirls,
transparent veils of black —
not smoke, nor smog, but
variations on a cloud
soft, soul-piercing and soothing,
anesthetically mystifying:

God's gallery
of transparent transitory fluid colors —
winds whirling,
clouds covering clouds,
colors clashing colors.

And the sun sinks
and with it sucks the momentary beauty from the sky
to leave a cold, ghost-grey, darkening void;
to leave no more than that but
golden-etched black shapes
amidst a golden silhouette of contrast:
a neighbor's house eclipsed
before the total darkness.

Herman Smit.

Somewhere,
A man quarrels with his wife.

Somewhere,
A boy falls down in the street.
In his back sticks a knife.

Somewhere,
A student finds out he is drafted to fight.

In Vietnam the battle still rages.
The Middle East War is still prevailing.

There is war everywhere.

— Marion Plantinga.

My Future Love

Someday! I'll meet my special love
The one who makes my body move
The one who'll whisper in my ear
And call me "Honey" or "Sugar" or "Dear".

But that's not all that we will do
We'll walk through the Bruce Trails or visit the Zoo
We'll play tackle football, or 'Fly' on the swings,
Or we'll do all those crazy, little things.

And then when the moon shines we'll sit on the porch
And talk about life, under candle or torch
I can't wait to see who my special love is
But don't ask me 'cuz that's none of you 'biz'!

— Laurie V/D Kruk.

Love

He held my hand
and whispered softly
Of his love.

My heart was longing
As he drew me close.
I was in love.

★

Expectations

She looks, smiles, and waves
Hurriedly she rises up
And runs to meet him.

Summer has left us
Yellows, oranges, reds, and
browns;
Fall colours greet us.
Past recollections

Tomorrow's expectations —
Too many to mention.

Tilda Zantingh.

Hands

His hand at first felt
Cold
To Touch;
But as I
Grasped it
More firmly
Warmth
Flowed
And the ice began to melt

— Marion Plantinga.

★

6:30 A.M.

a ray
of sun

seeped
o
w
n just now
and then another
and another:
a veritable avalanche
bombards prevailing darkness
when suddenly
it's morning.

Herman Smit.

Questions

Through death is life given?
Through hate does love shine?
Through war does peace come?
Through wrong do we learn right?

Through thought life is given
Through kindness love is shown
Through God we learn right.
Through deep talk peace comes

—Sylvia Bosch.

•
poetry
•
essays
•
short stories
•
drama
•
non fiction
•

Editor:
COR W. BARENDRECHT

•

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

•

Send all works to:
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P.O. Box 1269,
Grand Rapids, Mich. 49501.

Life

LOVE NEED SMILE
PEACE SATISFY
SHARE TOGETHER
HAPPY
The sun is shining everywhere.
I can see.
But what is this?
HATE UNNECESSARY SNEER
WAR INADEQUATE
GREED SEPARATE
CRY
Darkness has fallen upon me!
I can no longer see!
Is this HEAVEN or is it HELL?

Bill Kronemeyer.

War

A tear trickled down the dirty soldier's cheek
As he lifted a tag from the red, soaked uniform.
For the hundredth time had he stooped to add another tag
The rain drizzled on the dead man's face.
His fist clenched a crumpled picture of a young girl.
The dirty soldier turned his head and dismally walked on.
All around him were spread bodies of young men.
Silently — another gray, drizzling day ended.

Liz Bouma.

If I had just one word to say, I think it would be: **live today.**

TESTING ONE OF THE GADGETS he specializes in buying first and then finding a use for later, Harry Sokoloff, president of City Surplus Sales of Mississauga, Ontario, sits in the cockpit of a CF-100 flight simulator talking to son, Marv

FRESHWATER COMMERCIAL FISHING IN CANADA

by Frederick J. Terrence

(Canadian Scene) — The Canadian freshwater fish industry markets over 100 million pounds of fish annually. The total catch includes some 20 species of fish, and comes from over 400 different lakes, ranging in size from the great Lake Superior, 31,820 square miles in extent, down to a few less than a square mile.

The landed value of Canada's freshwater fish runs over $12 million annually. Over 80 per cent of the total catch is exported, mainly to the United States.

Commercial freshwater fishing is carried out in Quebec, Ontario, Manitoba, Alberta, Saskatchewan and the Northwest Territories. Whitefish is the most important species, the catch averaging about 26 million pounds annually. Blue pickerel runs about 12 million pounds. Other important species are lake trout, pike, sauger, perch, smelt, white bass, cisco, sturgeon, goldeye, and rough fish such as buffalo fish, sucker, redhorse, carp, catfish and burbot.

Let us take a look at the scene, province by province. In Quebec, freshwater production of fish is quite low: about two and a half million pounds annually. The province is not considered important in the freshwater fisheries scene.

Ontario ranks first in the industry, producing well over 50 million pounds per year. There are three main fishing areas — the Great Lakes, the Northern Inland Waters and Southern Inland Waters. Most productive of all Ontario waters is Lake Erie which accounts for from 50 per cent to 75 per cent of the fish landed in the province. Northern Inland Waters, such as Lake Nipissing, Lake Nipigon, Lake of the Woods and Rainy Lake produce, in all, over seven million pounds per year. Southern Inland Waters are not important to this industry.

In Manitoba, 15 species are taken commercially. There are some 3,500 primary fishermen in the province. Lake Winnipeg produces over eight million pounds; Lake Manitoba, over six million, and northern lakes over 10 million pounds. Fishing continues year-round, through the ice in winter.

The waters of Northern Saskatchewan yield over 15 million pounds of fish annually, chiefly whitefish, lake trout, pickerel and northern pike. About 2,000 people earn their living fishing.

Alberta produces about nine million pounds of fish annually, with whitefish a leading species. Other types include pickerel, pike, perch, burbot, trout and suckers.

In the Northwest Territories, average production is over six million pounds annually, largely whitefish and lake trout. In a number of areas, where Indians and Eskimos depend on fish as a source of food, commercial fishing is highly restricted.

In all freshwater areas, sport fishing plays an important role in providing a living for many. Throughout the northern parts of Canada, thousands of fishing lodges provide headquarters for anglers from all over the continent. Most of these are owned and operated by one man, with, perhaps, the help of his family.

If you should lean towards freshwater fishing, you will certainly be located on or near a body of water where commercial fishing takes place. There is one aspect that is interesting: there are no big fishing companies on Canada's inland waters; the vast majority of fishing is done by individuals, or teams of individuals. Winter fishing is often carried out by men who work at other jobs, lumbering or farming, for examples, in warm weather.

Canada's freshwater fisheries are reasonably stable, and the production trend is upwards. You may secure from the Department of Fisheries, Ottawa, Canada, a wide variety of "Fisheries Fact Sheets" and other material. Simply write the Department and ask for this information.

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Hamilton, Ont.

With gratitude to God, and great joy we announce the birth of our first child, a daughter,

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Born January 18, 1971.

Lieuwe & Afia Bruinsma.

210 Eulalie Ave.,
Oshawa, Ontario.

First grandchild for Mr. & Mrs. John Schenk, Whitby, Ontario.

Twelfth grandchild for Mr. & Mrs. Jan Bruinsma, Bowmanville, Ontario.

With thanks to God, the Giver of life, we joyfully announce the arrival of our second daughter

LINDA YOLANDA

born January 20, 1971.

A sister for Karin Christina.

Lammert & Mary Huizenga
nee Van Manen.

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Mrs. HASSY SLUMP.

Revelation 21:4.

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From Holland we received the sad tiding that the Lord on 28 January, 1971 took unto Himself our dear mother, grandmother and great-grandmother

ANTJE HAGER,
nee APPELHOF,

at the age of 96 years.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."
- Ps. 103:17.

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Captain James Cook

by HENK KOOPS

It was 1768 when the Royal Society in London, whose membership was composed of brilliant scientists and scholars, sent a certain James Cook to Tahiti for the purpose of making an observation of the transit of Venus. For this purpose Cook, then 40 years old, received a lieutenant's commission and set sail in the "Endeavour", a vessel of 370 tons. He had come to the notice of the Royal Society when he was marine surveyer of Newfoundland and Labrador and published an article on his observation of a solar eclipse near Cape Ray, and several charts of the territory.

Still, we might never have heard of the man who went down in history as Captain Cook, if — on his voyage — he had not discovered the east coast of Australia, and circumnavigated New Zealand. By this he also disproved the myth of the Great Continent which for centuries had been supposed to exist in the southern ocean.

It is extremely difficult to present a personality sketch of Captain Cook. In most history books he is praised as a very determined and brave man. But recently historians have tended to criticize him, especially for the way he is believed to have treated his crews. By now there is little doubt that Cook was a very hard man, who gave his men a pretty bad time, and — very often — bad food to eat and foul water to drink. On another voyage he was forced to take his ship "Adventure" to Tahiti, simply because his men had to regain their strength.

This kind of misjudgement of people by the history books is nothing exceptional. Other examples are the English King Richard III, know for long as a thorough rascal, who had his two young nephews murdered in the Tower of London. The truth is that he was a kindly and enlightened monarch, who owes his bad reputation to the perverted writings of his great enemy Bacon, the then archbishop of Canterbury. And Captain Bligh of the Bounty, once said to have been such a harsh man that he simply DROVE his crew to mutiny. Whereas we know today that he was an over-kind man, unable to stand up to all the intrigues on board his ship.

Well, back to Cook. It stands to reason that the Australian embassy in Holland wished to do something to mark the fact that it is now 200 years ago that Captain Cook made the REAL discovery of Australia, then still known as New Holland. Cook Exhibitions were also planned in Sydney and London. But there was one great difficulty: there were many gaps in the documentation on Cook's life, some of which could only be filled by Holland. For that reason the Australian ambassador got in touch with the Dutch National Archives, and — because Cook had also spent some time in Batavia, the capital of the Dutch East Indies of those days — a search was started for possible documents connected with his visit there. Well, after some time, the Archives came up with three extremely interesting documents relating to Cook's world voyage in 1770. They showed that, to enable him to complete his return voyage to England, Cook was given substantial help by the Dutch East Indies Company which had its headquarters in Batavia. One of the three documents was an Endeavour logbook, dated October 10, 1770, showing the dates of Cook's arrival in and departure from Batavia. Good enough. But the second document found sounded less regular. It was a letter sent by the Dutch Governor-General in Batavia to the States-General in The Hague, to inform them that, when he came to Batavia, James Cook was so completely broke that he asked the Dutch for a loan, and a very considerable loan at that! He asked for, and was given, a sum which — expressed in present values — came to no less than half a million guilders, or just about 150,000 US dollars. We can just imagine what would happen if a present-day ship's captain should ask for that amount in a foreign port!

Anyway, having pocketed the pretty sum, one might have expected James Cook to lift his tricorn politely and to say "Thank you very much, your Excellency; I'll never forget your generosity", or words to that effect. Which brings us to document number 3, another letter to The Hague from the Governor General. In this he complains bitterly of the discourteous and ungracious attitude shown by Cook after he had received the money.

Facsimiles have been made of the three documents to be thoroughly examined and studied in Canberra and Sydney. But there is little doubt that they are genuine in every respect, as the Dutch Archives people have always been very careful not to include anything in their files of which there might be even the slightest suspicion. Still, however that may be, these newly-discovered ancient documents will give historians some more food for thought. Which does not exclude the possibility that, a hundred years hence, history books will still describe Captain Cook as a courteous, brave and self-sacrificing see-knight.

(Radio Nederland)

DATA CENTRE

Feb. 13	Musical night in Hamilton Christian High School. 8 p.m.
Feb. 13	Annual Recitation Contest, organized by the Galt Young Couples' Club, in the Chr. Ref. Church, South St. 8 p.m.
Feb. 13	Musical Night in the Hamilton District Chr. High School.
Feb. 19	"Festival 500", Musical evening of The Simcoe Young Calvinist League. 8 p.m. at Central Peel S.S., Kennedy Road, Brampton, Ont. All proceeds S.W.I.M.
Feb. 20	Annual Banquet of the Laurentian Hills Christian School of Kitchener. 6.30 p.m. at the Rockway Mennonite High School auditorium, 110 Doon Rd., Kitchener, Ont. Guest speaker Rev. J. A. Quartel.
Feb. 20-March 23	Exhibition "Children's Art, 'Revelation and Response'", K thru 12, FAC, Calvin College, Grand Rapids, Mich.
Feb. 21	"Dialogue with Students," Rev. Rodney Westveer, Campus Ministry of the CRC, Grand Haven Community Center, 5.00 p.m.
Feb. 25	P.T.A. of the Hamilton District Chr. High School. High School Auditorium. Rev. Ralph Heynes speaker.
Feb. 27	"Acton Pretenders" present the comedy "Calm Yourself". Chr. Ref. Church, Acton, Ont. 8 p.m.
Feb. 27	Weiss Duo, Sidney and Jean Weiss, violin and piano. 8.15 p.m. in the Knollcrest Fine Arts Center, Grand Rapids, Mich.
Feb. 27	Annual meeting C.J.L. Foundation (Committee for Justice and Liberty), 1.30 p.m., West Humber Collegiate Institute, 1675 Martingrove Rd., Rexdale, Ont. Guest speaker: Rev. L. M. Tamminga.
April 1-30	All Student Exhibit, Calvin College, FAC, Grand Rapids, Mich.
April 2	Fryske Joun yn Jarvis. Meiwurking frege yn de foarm fan foardrachten, sankjes, ensf. Graech berjicht foar 15 Feb. oan Mayke DeVries, R.R. 4, Simcoe, Ont., 443-8010.
April 3	Annual Meeting of Salem Christian Sanitarium Association Inc. Rehoboth Chr. Ref. Church of Toronto, 800 Burnhamthorpe Rd., Etobicoke. 2 p.m.
April 4	"Christ in the Concrete City", drama, Grand Haven, Mich. Community Center, 5.00 p.m.

SPEAKING TOURS

Speaking tour of Rev. Ralph Heynen from Pine Rest Hospital, Grand Rapids, Mich., sponsored by the P.T.A.'s:

Feb. 25	Hamilton High School Auditorium. Topic "Church, School, Home — Competitors or Colleagues?"
Feb. 26	Fruitland, Ont. Topic "Roots and Wings".
March 1	Wellandport, Ont. Topic "Roots and Wings".
March 2	St. Catharines, Ont. Topic "Christian Nurture and Mental Health".
March 3	Burlington, Ont. Topic "Christian Nurture and Mental Health".

The fourth meeting of team "A" of the AACS DISCOVERY II series "Explorations in Contemporary Living" will be held at 8 p.m. in the following communities (speaker for these communities Mr. C. T. McIntire on the topic The Institutional Church in Renewal):

Feb. 15	Thunder Bay, Ontario. See local announcements for location.
Feb. 16	Kildonan Chr. Ref. Church, 225 Sutton Ave., North Kildonan, Man.
Feb. 17	Chr. Ref. Church, 1807 - 2nd Ave. "A", North Lethbridge, Alta.
Feb. 18	St. Matthews United Church (Emmanuel Chr. Ref. Church), Corner of 26A St. and 21st Ave. S.W., Calgary, Alta.
Feb. 19	Edmonton, Alberta. See local announcements for location.
Feb. 22	First Lacombe Chr. Ref. Church, Lacombe, Alta.
Feb. 23	Chr. Ref. Church, Highway 16 West, Telkwa, B.C.
Feb. 24	Chr. Ref. Church, Sparks St. and Straume Ave., Terrace, B.C.

The forth meeting of team "B" will be held at 8 p.m. in the following communities (speaker Rev. John Vriend on The Institutional Church in Renewal):

Feb. 17	Sioux Center, Iowa, Public Library.
Feb. 18	First Chr. Ref. Church of Manhattan, Manhattan, Montana.
Feb. 19	New Westminster Chr. Ref. Church, 8255 - 13th Ave., Burnaby, B.C.
Feb. 22	Seattle, Washington. See local announcements for location.
Feb. 23	First Chr. Ref. Church, 661 Agnes St., Victoria, B.C.
Feb. 24	Second Chr. Ref. Church, Old Clayburn Road, Abbotsford, B.C.

The fourth meeting of team "C" will be held at 8 p.m. in the following communities (speaker Dr. Bernard Zylstra on the topic The Institutional Church in the Kingdom):

Feb. 17	Metropolitan Bible Church, Band and Gladstone Streets, Ottawa, Ont.
Feb. 18	Grace Chr. Ref. Church, Grace Ave. and Berry St., Chatham, Ont.
Feb. 19	First Chr. Ref. Church, 787 Murphy Road, Sarnia, Ont.
Feb. 22	Chr. Ref. Church, Drayton, Ont.
Feb. 23	First Chr. Ref. Church, Talbot St., London, Ont.
Feb. 24	Mount Hamilton Chr. Ref. Church, Upper Wellington St. S., near Stone Church Rd., Hamilton, Ont.
Feb. 25	Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale (Toronto), Ont.
Feb. 26	Calvin Memorial Chr. School, 300 Scott St., St. Catharines, Ont.

Beacon Christian High School, St. Catharines

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Education Committee,
99 Scott Street,
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Interesting position available for full-time service of our Clubs

The Committee of Youth Evangelism Services is in need of a Director to replace Miss Sarah Colenbrander.

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The prayers of the Board are that a mature Christian, either male or female, will be found with a burning love for Canadian children who do not know Jesus.

The position of Director will be open the month of May or June of this year. Salary, housing and insurance benefits all according to the schedule of the Home Mission Board. Place of residence Toronto or close vicinity.

Help us to develop a true reformed program of evangelism among that section of youth which has been called "post-christian".

Existing Sunflower and Compass clubs (more than a 1000 children) present a challenge which cannot be evaded.

Applications to be sent to Rev. R. Praamsma, 13 Patterson Ave., Brantford, Ont., Secretary of the Board.

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From other presses

THE GREAT PEACE DECEPTION

Ronald P. Brown

Christians, more than anyone else in society, ought to be aware of the deceptive way in which the anti-Christ conspiracy uses "peace". The opening chapters of the prophecy of Jeremiah are filled with solemn warnings concerning those who, for the advantage of their own wicked ways designs, cry: "Peace, peace; when there is no peace" (Jeremiah 6:14). Yet innumerable Christians seem naively to imagine that, because peace is an integral part of our Christian faith, every use of the idea "peace" must be Christian.

A sad example of the success of the "peace deception" among Christian people is the use of the so-called "peace" symbol. It is possible to find many descriptions of the origin of the "peace" symbol. Most probable is that it goes back in its present form a dozen or so years to an emblem designed for the red-propaganda Nuclear Disarmament Movement of the late Marxist-atheist philosopher Bertrand Russell. Significantly, the same symbol — an upside down, broken cross — is traceable back through the centuries and is always associated with Satanism and hatred for the cross of Jesus Christ. It is apparent that Bertrand Russell (the avowed foe of the Christian faith) knew exactly what he was doing when he adopted the inverted, broken cross as the symbol for the Communist "peace" movement, a movement which is unquestionably anti-Christ.

The great irony of it all is that the key word should be "peace". The fact that everyone favors peace has led many ill-informed but well-meaning persons to adopt the "peace" symbol or wear it as a sign of their desire for peace in the world, not realizing that it is the symbol, not for the peace of God, but for the "peace" of anti-Christ. The "peace" of anti-Christ, or "peace" as defined in the Communist lexicon, is the "peace" that results when all men are compelled to surrender to the Marxist state as god. That "peace" is the most horrible bondage and tyranny. On the other hand the peace of God is the result of men being reconciled to God through the shed blood of Jesus Christ. That peace is the "glorious liberty of the sons of God".

Those who use or wear the "peace" symbol are in fact advocating the "peace" of anti-Christ either in naive folly or with devilish design. Daniel 8:25 says of the anti-Christ that "by peace he shall destroy many". The meaning of the expression "by peace" is that the anti-Christ changes the meaning of the word peace and, trading on the positive reaction that the word peace creates in almost every human being, leads the many naive "peace" symbol wearers into his vicious and Satanic slavery.

Christian parents ought to destroy all "peace" symbols in the possession of their children and young people and forbid any further use of this anti-Christ symbol. The only peace for which Christians may work is that which is produced by the Gospel of Jesus Christ, which honours His Word and which is rooted in His righteousness.

Another example of destructive naivete concerning peace is an unqualified prayer for peace, as if it were an end in itself, heard from many pulpits. The result is that Christians wonder how they ought to view the so-called "peace movement". Are these people not labouring for that for which our pastor prays?

The answer, of course, is that it is proper to pray only for those things which are in accordance with the will of God. The will of God is revealed in the Holy Scriptures. It follows that we may only pray for Biblical or Christian peace. The Bible teaches that God's peace is always the by-product of righteousness. Isaiah 26:3 "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Psalm 119:165 "Great peace have they which love thy law: and nothing shall offend them." Isaiah 32:17 "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Supremely, there will be peace in the new heaven and new earth because righteousness will dwell there (II Peter 3:13).

As we pointed out above, the great distinction between Christian peace and anti-Christian "peace" is that Christian peace is founded on righteousness whereas anti-Christian "peace" is founded on surrender to unrighteousness (i.e., Communist "peace" is by definition a surrender to the Communist state). When the Bible tells us to seek peace (Psalm 34:14) or to pray for peace (Psalm 122:6) it is always clear from the context that this peace is to result from obedience to God's moral law. The Bible specifically condemns the wickedness of those who, in the name of religion, cry for peace apart from righteousness (Jeremiah 6:14).

There may once have been a time when Christians could pray for and speak about peace in the confidence that everyone would understand that they were talking about Christian peace based on righteousness. But today, the word "peace" has become so debased that it immediately suggests the anti-Christ "peace" activities of the members and dupes of the Communist conspiracy. Because of this Satanic confusion, we ought to adopt the policy that on all public occasions we will not simply pray for peace but rather for the establishment of the righteousness of Jesus Christ through the Gospel and the Godly peace which springs alone from the cross.

— Reformed Record.

THE RIGHT TO CHOOSE

Dear Sir,

During this week we again remember those who have given their lives so that others might live in freedom. In last week's guest editorial it was correctly pointed out that those who live now must keep on defending that for which so many died.

So far as we know there is o foreign army about to overrun our nation. However, the events of the last few weeks taught us that peace and liberty are often threatened from within society. This is not always so obvious as in the case of the recent terrorist activity.

In my opinion our liberty is taken away in the field of education. From the following correspondence with the Minister of Education, and from a recent interview on C.B.U.T. as well, it became very clear to me that Mr. Brothers is not at all concerned about the liberty of parents with respect to the education of their own children. I wrote the minister on March 19th asking his support for legislation which would lead to the recognition of the 112 independent schools in our Province. These schools have an enrollment of approximately 23,000 students and save the taxpayer as least 13 million dollars annually. Following is Mr. Brother's reply of March 31.

. . . At the outset I feel it is important to establish that in British Columbia we cherish the right of individuals in a democratic society to make their own choice. In our province we have the Public School system which is financed by the people of the Province and is free to everyone. However, students receiving an alternative method of education need not attend public schools.

If the parents of a child want to have him or her educated in a way different from that commonly accepted by the people of this Province, that is their choice. The very purpose of a private school is to provide something different from that which can be obtained in the public schools, and private schools serve a valuable function in the Province.

Following is my reply of April 2.

. . . I was happy to read that you agree ". . . that in British Columbia we cherish the right of individuals in a democracy to make their own choice."

The fact that many parents do not have their own choice, prompted me to write. People who would like to exercise "the right . . . to make their own choice" with respect to their own children are denied this freedom because many are not able to support two school systems, including the transportation of their children.

Unless an individual can accept the ideology of the public school, or if he is wealthy enough to support two school systems, he is prevented from exercising his cherished right of choice with respect to the education of his own children. Surely this must not be so in British Columbia where we insist that the rights of the individual are respected even if such an individual belongs to a minority . . .

To this the Minister replied on April 10:

"I wish to thank you for acquainting me with your views" . . .

Is our liberty at stake? I will leave this for the reader to decide.

Yours for a just society,

(Rev. J. H. Kits.

— The Advance

(Agassiz-Harrison, B.C.)

Friendship is the art of overlooking the shortcomings of others.

— Selected.

Prayer must mean something to us if it is to mean anything to God.

— Selected.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
February 18	February 12	February 10 noon
February 25	February 19	February 17 noon
March 4	February 26	February 24 noon
March 11	March 5	March 3 noon

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The following 4 titles are big size hard-cover books (bound in linen):

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IN THE MIRROR, by Prof. Dr. J. Kromminga. This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.
A PREY TO SATAN, by C. Sluys. A moving story which is often filled with suspense. The main characters are people of the Reformed Church in Holland.
THE STOWAWAY, by Wm. R. Rang. Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn, but is detected. What follows takes the readers (boys and fathers) all along.

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STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold. Teenage marriage, a growing problem in this modern era, is the theme of this well-known author.
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LEAST OF ALL SAINTS, by Grace Irwin. The author tells in this novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

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